

IN

*Distincti regni Dei universali, & speciali
regni mediatoris.* pag. 33.

*Munus Magistratus non subordinatur regno
Christi mediatoris.* pag. 35.

Cap. 3.

*Politis politica & ecclesiastica disparata
sunt.* pag. 47.

*In quibus partibus Magistratus Christiano
cura & religionem incumbat.* pag. 56.

Cap. 4.

*An Magistratus pro fine praecipuo habet
salutem eternam subditorum?* pag. 53.

*Quod i Reges sub V.T. quadam ex manda-
to speculi, & revelatione divina egereunt
circa ecclesiastica, qua fuerunt praeferiti offici-
um ordinarium omnium Regum.* pag. 65.

*An Magistratus sub N.T. tantam potestatem
habeat rebus ecclesiasticis, quantaquidem
usus est, & V.T.* pag. 77.

Cap. 5.

*Circa quas res sacrae vercent potestas Ma-
(? 3.) gistratum*

RERVM.

gistratus.

Quod potestas Magistratus versus sacras politice & modo externo potestas Magistratus nec formaliter nenter continet in se potestatem quidam, ne quidem ex parte.

Cap. 6.

De objectiva Magistratus potestate sacra.

An formalis potestas ecclesiastica Magistratui?

An Magistratus actus ecclesiastici munericum cum ministris exercere possit?

An potestas juris-dictionis Magistratus petat in exteriori regimine ecclesia?

PRIORIS PART SECTIONE SECUND

Cap. 1.

Agitur de vocatione pastorum in ex-

Ius vocandi pastores est penes ecclesi-

RERUM.
ARTIS POSTERIORIS,
SECTIONE PRIMA,

Cap. 1.

Quid sit disciplina ecclesiastica. pag. 1.
Complex sit. pag. 1.
Quod pertineat, quoad jus ipsum. pag. 3.
Quod, quoad exercitium. pag. 12.
Quid sit finis disciplina ecclesiasticae. p. 19.
Quid sit pars regni Christi Mediatoris. p. 27

Cap. 2.

In licet alicui, cui injuria facta est per
exercitum disciplina ecclesiasticae, conqueri
Magistratum de injuria? pag. 42.
Iibus actibus compleatur omnis potestas
Magistratus circa usum & abusum disciplinae
ecclesiasticae ordinariæ in ecclesia constituta.
Quid extraordinarie hic possit Magistra-
tus. pag. 63.

Provocatio in causis disciplina ecclesiasti-
ca. Magistratum instituenda, probari pos-
sunt verbo Dei, & praxi veteris ecclesiae
pag. 69.

Cap. 3

Quid

INDEX

Quid sint leges ecclesiasticae? p.
An ligent conscientias? p.
Circa quas res versentur? p.
Quibus competat potestas ferendarum
ecclesiasticarum? p.
De jure Magistratus circa leges ecclesiasticas

Conditiones requisite in externis ritu
ecclesiasticis constituendis. p.

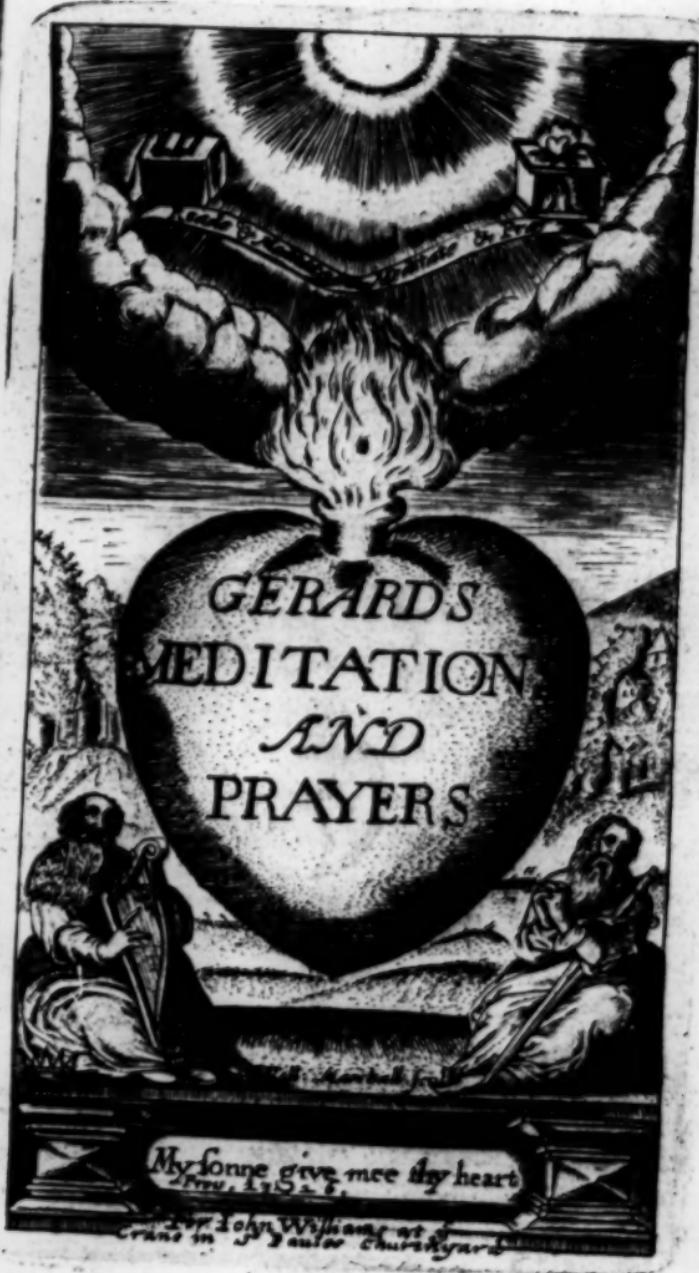
Cap. 4.

Cui competit potestas legislatoria p.
dicta in ecclesia, in omnibus que cultu
vinum concernunt.

Vtrum eam Magistratus competere, p.
possit ex doctrina ecclesiae Reformatae? p.
An Magistratus leges ecclesiasticas ferre
sit respectu hominum cum imperio? p.
An Magistratus legibus ecclesiasticis con
scientias obligent extra casum scandali? p.
An legibus civilibus conscientias ligent. p. 2
tempus? p. 2

Cap. 5.

Ecc.



My sonne give mee thy heart
1526.

Printed by John Williams at
the signe of the Rose in St. Dunstans churchyard



syn. B. 54. 54

GERARDS Meditations,

Written originally in the
Latine tongue

J. By 15.24

JOHN GERARD
Doctour in Divinitie,
and Superintendent
of Heidelberg.

Translated and revised *AC*

By
RALPH WINTERTON
Fellow of Kings colledge
in Cambridge.

The sixth Edition.

¶ Printed by R. Daniel,
printer to the University
of Cambridge.

1640.

52.26.8.222

ДЕЯНИЯ

Медицина

оих наилучших авторов

Тома I, II, III, IV



1809

~~335,02~~

To
the right honourable
the Reverend Father in God,
J O H N
Lord Bishop of
R o c h e s t e r .

A T was the answer of *Vespasian* to *Apollonius* desiring entrance and access to *Diom* and *Enphras* two Philosophers: *Admittit tuusq; Silas opol;*
et hospitiorumq; 3; g; tu supra arceq; Sua ob-
xim; et iude. My gates are al-
wayes open to Philosophers:
but my very breast is open un-
*to thee. What *Vespasian* pro-*
*fessed in word to *Apollonius*,*
the late Reverend Dean of
SALISBURY hath performed
indeed to me: The gates of
his liberalitie and hospitalitie

52.20.8.112

СФЯНЯЕ

М

съ нѣкоторыи сюжеты
изъ познаній



'84...1809

~~335;02~~

To
the right honourable
the Reverend Father in God,
JOHN
Lord Bishop of
Rochester.

A T was the answer of *Vespasian* to *Apollonius* desiring entrance and accessio for *Dion* and *Enphrater* two Philosophers: *MY GATES ARE OPEN, AND MY BREAST IS OPEN UNTO THEE.* My gates are alwayes open to Philosophers: but my very breast is open unto thee. What *Vespasian* professed in word to *Apollonius*, the late Reverend Dean of *Salisbury* hath performed indeed to me: The gates of his liberalitie and hospitalitie

have never been barred against
scholars and strangers : but
the inward temple of his di-
vine breast was unlocked un-
to me, and through that I
saw his heart flaming with
affection towards me. The
experience of that his divine
Philanthropie moved me for-
merly to desire enterteinment
for a stranger, not doubting
of his wonted Philoxenie,
not for *Dion* or *Euphrates* the
Philosophers, but for *Gerard*
the Divine, having then new
put on an English mans habit.
I obteined my desire. At SA-
LISBURY he was welcome.
In citie and countrey after-
wards he found good enter-
teinment. After three years
he came again to *Cambridge*.
I furnished him with ink and
paper. Then he resolved to
take another progresse. On
New-

New-yeares day I left him on
his way to *Rochester*. He pro-
mised not to divert to any
place till he had seen your
Lordship, and presented my
most humble service. Happy
Gerard that may see your
Lordship. O that I might but
see once again those heaven-
ly eyes whose first aspect and
influence blessed me ! O that I
might but kisse those saving
hands which raised me ! O
that I might but visit that
temple , and worship that di-
vine breast , where my soul
found sanctuary ! If *Gerard*
may , in part I shall. That
which I cannot see with mine
eyes , my daily thoughts shall
present unto me : Him whom
I cannot reverence with cap
and knee, I will alwayes ho-
nour in heart and mind : whi-
ther with the feet of my body

I cannot walk, I will travel
with all dutifull affection. But
what shall I do to expresse my
thankfulnesse? He that hath
scap'd shipwrack will hang up
his sails to Neptune for a mo-
nument: I have none other
sails but such as are made of
thin paper, and those scarce
yet drie. He that hath passed
through the pikes, and is come
off safe and sound, will offer
a $\Sigma\omega\sigma\pi\sigma$ unto Salus: I have no
other $\Sigma\omega\sigma\pi\sigma$ but my self: and
that is but a poore scholars
service. He that is recovered
of a dangerous sicknesse, will
do his devotions at Aescula-
pius his temple: My prayers
shall alwayes be directed to
Almighty God who hath the
hearts of all men in his hands,
who opened the good Dean
of SALISBURI E S heart unto
me: Unto him shall my pray-
ers

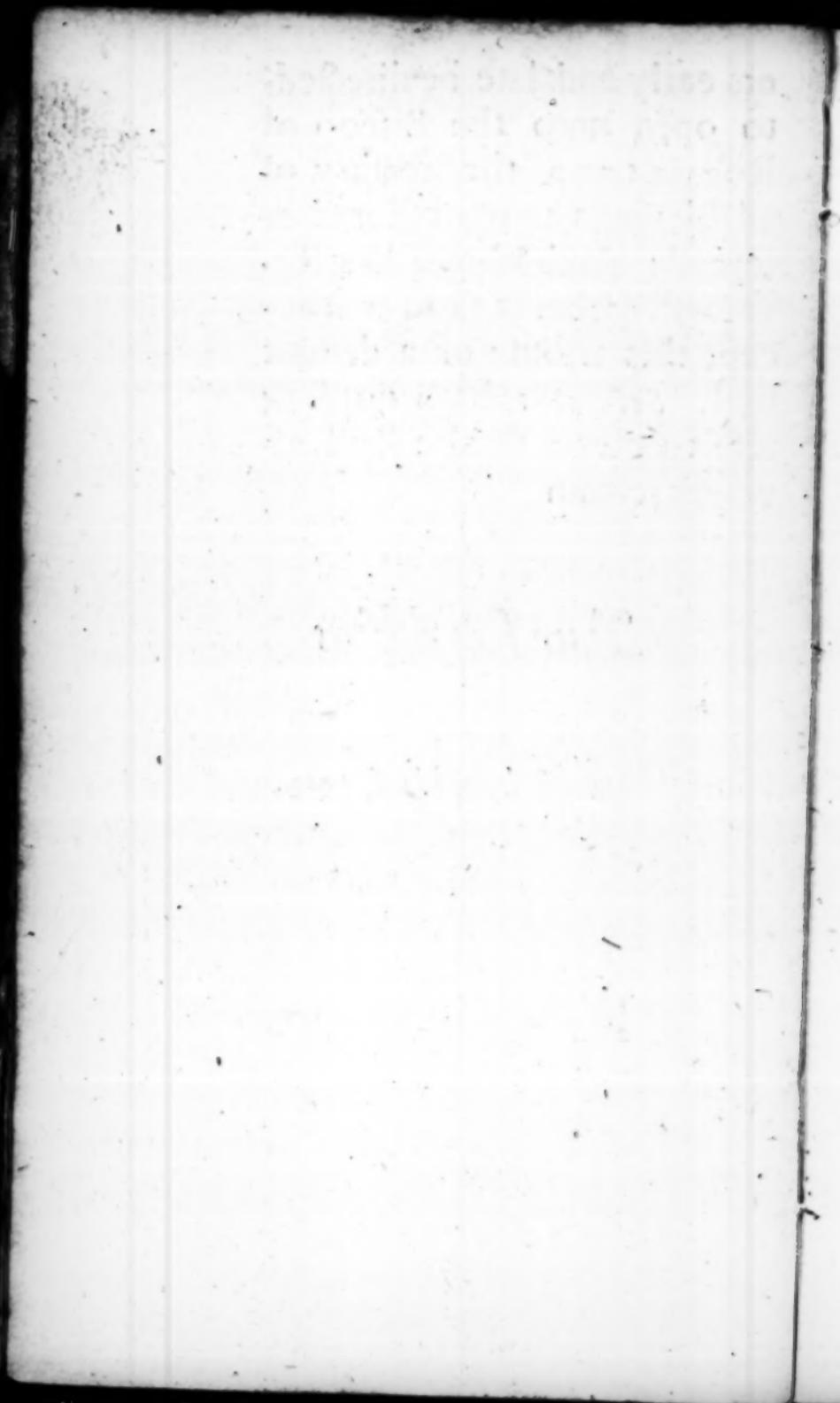
ers early and late be directed,
to open unto the Bishop of
ROCHESTER the treasury of
all blessings temporall and e-
ternall: And I hope the Re-
verend Father in God will ac-
cept this tribute of a devout
soul. *Servatus* hath nothing
else to give: But he shall al-
wayes remain

Your Lordships

most humbly devoted

servant

R. Winterton.



To the ancient, religi-
ous, and learned Lady, the
Lady COPPEN.

He earth is watered with
drops from above, and in
vapours sends them up
again: The rivers come
from the sea, and flow back again:
The aire will cleave the rock to get
up to its place again: The fire came
down from heaven, and thither it
tends up again. From the mixture
of these elements, all bodies have
their temperaments: Those have
in them a character of naturall gra-
titude, and these should follow them.
This character an illiterate man
may see in creatures without sense,
and he that is learned may reade
to the life in creatures that have
sense: Man is the Epitome of all
perfections in other creatures: But
with-

without this character he is like to
none of them. He hath spent his
time ill at the Universitie ; that de-
nies the first principles, and he
would be sent back again to learn
the first elements. In the soul of
man, as Galen saith, there is an
art of arts, and in the body of man
an instrument of instruments: Rea-
son is the art, and the hand is the
instrument: I have both, and both
are the Lady COPPENS. I have
reason to acknowledge it, and an
hand to subscribe to it.

Your Ladiships

fervant

R. W.

To the Right Worshipfull
my most munificent friend
and benefactor,

SR JOHN HANBURIE

Lord of Kelmarsh

Norshamptynshire.

 Generous benefactor wri-
teth what he giveth, in run-
ning water; so doth S^r John
Hanburie: A thankfull re-
ceiver writeth what he receiveth in a
pillar of marble; so would Ralph Win-
terton. The one professeth the art of
forgetfulness; so do you; The other
practiceth the art of remembrance; so
will I. Six years are passed since the
golden streams of your bountie flowed
down upon me: But the water of Let-
he hath not yet walsched them out of
my memorie. I hope I shall never be
sick of a lethargie: But it is good to use
a help for memorie. A benefit once
received ought always to be remem-
bred: Mans *always* is not always:
Come death, farewell memorie. Let-
ters.

ters after the death of them to whom
they are sent, are usually burnt for
waste papers. Therefore I durst neither
trust the one nor the other with keep-
ing the record of your bountie, and my
thankfulness : knowing that death
for certain will blot out memory, and
fire may burn up the Registers office.
It may be your bountie would have
been well pleased with a private ac-
knowledgement : But my dutie could
not be satisfied without a publick mo-
nument. None more publick then
that which hath passed through the
presse : For that of one can make a
thousand ; so it did formerly. But now
I have made fifteen hundred witnessess
of my thankfull remembrance : and
more may hereafter. *Gerard* where
he is known is in favour every where :
But he is no where without *S. JOHN
H A N B U R I E,*

At whose service G E R A R D is

and his Translatour

R A L P H W I N T E R T O N.

To the Worshipfull

my very worthy friends,

Mr. Nathanael Henshaw, of

Valence in Essex, Mr. Benjamin

Henshaw of Cheap-side in

London, and Mr. Thomas

Henshaw of Saffron-

Walden in Essex.


It is reported by Tacitus, that Licinius grew so stupid, that if he had not been put in mind by others, he had forgot himself to be a Prince. If I should forget the H E N S H A V V E S, I should forget my self to be a man: For an unthankfull man is no man, but an enemy to God and man: so the Persians were wont to call him. Where bounty hath an hand to give, thankfulness should have an hand to write received. I have formerly recorded with mine own hand your names in the catalogue of my benefactours:

And

And that hand should deserve to
be cut off if it should now expunge
them. The old copie may decay : I
thought good sherefore now to re-
new it. Gerards Meditations had
never seen English light for me, if
yours and others bountie had not
set my head on work to find out
some occasion to give publick testi-
monie of my thankfulness : If Ge-
rard had not been, I might still
have been to seek for an occasion.
As often therefore as Gerard and
I live together, at every impression
you may challenge at my hands a
new expression of my service. This
debt I shall be always readie to pay,
but not as men pay money : for that
being once paid can be required no
more : But this I shall be always
paying, and still remain your
debter.

Ita testor

R. WINTERTON.

Some say that plants do better grow
When they're translated to and fro:
I'm sure, when books translated be,
They more and more do fructifie.
Gerard did bring forth fruit before,
But now it is deriv'd to more:
What be beyond the sea did som,
Now Englishmen at home may more.
Come, Countreymen, take what is yours,
The crop's brought home unto your doores.

John Bonham.

IF pleasure may or profit may thee move:
Here's that which may deserve thy chiefest love.
If thou desir'st riches to enjoy:
The doore is open to the treasurie.
If beautie please: On this glasse cast thine eye,
Here's that will soul and bodie beautifie.
If honour please: The way's prepar'd for thee,
To honour him whose service honours thee.
If thou beest bungrie, thirstie: Tast and see,
Christ's flesh and bloud presented unto thee.
If thou beest naked: To this wardrobe hie,
Where Christ his robe of righteousnesse doth lie.
If sick thou art: For every maladie
Here is a very present remedie.
If thou thy self defiled hast with sinne:
Here is a fountain for to bathe thee in.
If thou delight'st in flowers: Here do grow
Such flowers as Art and Nature ne're could shew.
Choose what thou wilt, here's what thou canst desire,
Riches, and beautie, honours, and attire,
Meat, drink, and med'cine, and a living spring,
A paradise of every pleasant thing,
Here's heaven on earth, (if heaven on earth can be)
And so I wish thee to go in and see.

Francis Winterton.


Gerard of late was but in Latine read,
But now he hath his language altered:
Behold a change! see how Arts pencil can
A Latine turn into an English man.
Gerard in this ten thousand doth excell,
In three moneths space to speak our tongue so well.

Thomas Bonham.




Reader, if thou fain wouldest know,
To whose labours thou dost owe
These sacred lines, think who 't may be
Seeks thy souls good, and that is he.
Some say these writings Gerards be:
He wrote indeed, but not to thee.
He was to those that learned were,
To thee he was not though he were.
Before, thou couldst not understand,
He 's now translated to thy hand.
Reade him, and use him as thy friend,
And bee'l be thine unto the end.

William Norrice.

THou that desir'st on earth a blessed end,
And seek'st the way to th' heavens to ascend,
Resort to Gerard: he'll direct the way
Whereby thou mayst ascend and live for ay.
Thou needst no guide, 't is easie to be gone,
All let's removed are by Winterton.
The way's made plain, which was before obscure,
That thou thereby mayst heavenly blisse procure.
Endeavour then this way to walk aright:
And it will lead thee to eternall light.

T. Gore.

Upon a good the more communicate
We alwayes set a better estimate:
The sunne it self, though of it self most bright,
None would admire, did not see its light:
Gerard himself, though of himself he's good,
Had not been so to us, not understood.
This mov'd my friend th' Gerard to translate,
Gods glory and thy good to propagate.

Edward Bonham.

The table for direction
to finde out any Medita-
tion conteined in
this book.

Meditation.	Page.
1 Confession of sinne.	1
2 An exercis of repentance, from the crosse of Christ.	7
3 Of the fruit of true and sckious re- pentance.	12
4 A meditation upon the name of J E S U S.	19
5 An exercise of faith, from the love of Christ in the agonie of death.	23
6 Consolation for the penitent, from the crosse of Christ.	28
7 Of the fruit of the Lords passion.	34
8 Of the certaintie of our salvation.	39
9. That God alone is to be loved.	44
10 Of	

The Contents.

10	Of our reconciliation with God	5
11	Of the satisfaction made for our finnes.	5
12	Of the nature and properties of true faith.	6
13	Of the spirituall marriage of Christ and the soul.	6
14	Of the mystery of Christ's incarnation.	7
15	Of the saving fruit of Christ's incarnation.	8
16	Of the spirituall repast of the godly.	8
17	Of the fruits of Baptisme.	9
18	Of the saving communion of the body and blood of Christ.	9
19	Of the mystery of the Lord's supper.	10
20	Of due preparation before we come to the Lord's supper.	10
21	Of Christ's ascension.	11
22	An homilie of the holy Ghost.	11
23	Of the Churches dignitie.	12
24	Of predestination.	13
25	Of the saving efficacie of prayer.	13
26	Of the holy angels guarding us.	14
27	0	14

The Contents.

27 Of the devils treacheries.	153
28 Generall rules for the leading of a godly life. <small>of the life and acts of</small>	159
29 Of shaking off securitie. <small>overcomē</small>	166
30 Of the imitation of the holy life of Christ. <small>overcomē</small>	174
31 Of the denying of a mans self. <small>overcomē</small>	180
32 Of the truemeſt of the ſoul. <small>overcomē</small>	187
33 Of a pure conſcience. <small>overcomē</small>	193
34 Of the ſtudy of true humilitie. <small>overcomē</small>	201
35 Of fleeing from covetouneſſe. <small>overcomē</small>	206
36 Of the properties of true love and charitie. <small>overcomē</small>	214
37 Of the ſtudie of chauſtitie. <small>overcomē</small>	222
38 Of the flitting ſwiftneſſe of this pre- ſent life. <small>overcomē</small>	229
39 Of the worlds vanitie. <small>overcomē</small>	236
40 Of the profit of tentations. <small>overcomē</small>	244
41 Foundations of Christian pati- ence. <small>overcomē</small>	250
42 How we muſt overcome tentations by perſeverance. <small>overcomē</small>	257
43 Of the daily meditation of our death. <small>overcomē</small>	262
44 Consolation at the death of friends. <small>overcomē</small>	268
45 Of	

The Contents.

45 Of the last judgement. 277
46 Of the desire of eternall life. 283
47 Of the beatificall vision of God in
heaven. 290
48 Of our fellowship with the angels in
heaven. 296
49 Of the grievousnesse of hell-tor-
ments. 302
50 Of the eternallie of hell-torments. 309
51 Of the spirituall resurrection of the
godly. 316

THE





Meditat. I.

true confession and acknowledgement of sinne.

*Confession is to cure sinne
A very present medicine.*

Holy God, just Judge, my
sinnes are alwayes in my Levit. 33.
45.
sight, I have them al- Psal. 7. 33.
ways in my mind: eve-
ry day I think of the
gement, because death hangs over
ead every houre. Every day I
of the judgement, because I must
an account for every day, in the day 2. Cor. 5.
10.
gement. I examine my life, and
nd, it is altogether vain or pro-
. Vain and unprofitable are ma-
f my actions, my speeches much
e, and my thoughts most of all.
theris my life vain onely, but
fane also and ungodly: I find in

it nothing that is good: for though something in it may seem good, yet it is not truly good and perfect, because the contagion of originall sinne and my corrupt nature hath polluted it. Holy Job said, *I was afraid in regard of all my works.* If the holy man so complain, what shall the ungodly do? *All our righteousness is as the cloth of a menstruous woman.*

If our righteousness be such, what then shall our unrighteousnesse be? *If you shall do all things (saith our Saviour) which are commanded you, yet say, We are unprofitable servants.* If we are unprofitable when we obey, surely we shall become abominable when we transgresse. If I

ow my self unto thee, and all that I can, yea though I should not sinne: what shall I be able to give unto thee, holy God, to redeeme me from sinne? Our seeming righteousness, if it be compared with the divine righteousness, is mere unrighteousnesse. A little light may shine in the darkness: but being set in the light of the sunne, is darkened. The wood not brought to the rule may appear straight:

Luke 17.

10.

Gregory
in his Mo-
rals.

straight : but, if it be applied to the rule, is found, by some eminent excrescence, where it is crooked. The image of the seal may appear perfect in the eyes of the beholders, and yet it may be much imperfect in the eye of the artificer : Even so, that which glittereth in the estimation of the worker, is oftentimes base and sordid in the discretion of him that judgeth : For the judgements of God Isa. 55. 8. are of one kind, and the judgements of men are of another. The memory of many sinnes doth affright me : and yet there are many more that I do not know of. Who knows how oft Psal. 19. he offendeth ? cleanse me, O Lord, ^{12.} from my secret faulces. I dare not lift up mine eyes unto heaven, because I have offended him which dwelleth in the heavens. In earth I find no refuge : for what favour can I expect of the creatures, when I have offended the Lord of the creatures ? My adversary the devil accuseth me, and saith unto God, Thou most just Judge, judge him to be mine for his sinne, that would not be thine by grace. He is thine by nature, but he is *Ausline,* mine

mine by delighting in his sinnes. He is
thine by thy passion, but he is mine
by perswasion. He is disobedient unto
thee, and obedient unto me. He re-
ceived of thee the robe of immor-
talitie and innocencie: He hath re-
ceived from me the rags of unrighte-
ousnesse. He hath cast off thy cloth,
and put on mine. Adjudge him there-
fore to be mine, and to be damned
with me. All the elements accuse me:
The heaven saith, I have given thee
light for thy comfort. The aire saith,
I have given thee all manner of
fowls to be at thy command. The
water saith, I have given thee di-
vers kinds of fishes for thy meat.
The earth saith, I have given thee
bread and wine for thy nourishment.
And yet thou hast abused all these
to the contempt and dishonour of
our Creatour: Therefore let all our be-
nefits be turned to thy punishments.
The fire saith, Let me burn him.
The water saith, Let me drown him.
The aire saith, Let me fanne and win-
now him. The earth saith, Let me
swallow him up. And he'll saith, Let
me devoure him. *The holy Angels*
Heb. 1. 14. which

which were appointed by God to minister unto me in this life, and to be my comforts in the life to come, they accuse me: And by my sinnes I have deprived my self of their ministry in this life, and hope of their fellowship in the life to come. The voice of God, that is, his divine law, accuseth me: either I must fulfill it, or perish. To fulfill it, it is impossible: To perish everlasting, it is intolerable. God the most severe Judge, and most powerfull executour of his eternall law, accuseth me: Him I cannot deceive, for he is wisdome it self: From him I cannot flee, for he is power it self reigning every-where. *Whither* psal. 139. *then shall I flee?* To thee, O Christ my alone Redeemer and Saviour. My sinnes are great indeed: but thy satisfaction is greater. My unrighteousnesse is great, but thy righteousness is greater. I acknowledge: forgive thou. I set open: shut thou. I uncover: cover thou. In me there is nothing, but that which will condemn me: In thee there is nothing, but that which will save me. I have committed many things, for which most de-

*Auffins-
upon the
31. Psalme*

servedly I might be condemned :
Thou hast omitted nothing whereby
I might be saved. I heare a voice in
the Canticles, which bids me hide my

Can. 2. 14. self *in the clefts of the rock.* Thou art
that rock, thy wounds are those clefts
of the rock : In them will I hide
my self against the accusations of all
the creatures. My sinnes cry aloud,
even unto heaven : but *thy blood,*
which was poured forth for my sinnes,
cries louder. My sinnes are strong to
accuse me before God : but thy passion
is of more force to defend me : The
unrighteousnesse of my life is power-
full to condemn me : but thy most per-
fect righteousness is more powerfull
to save me. I appeal therefore from
the throne of thy justice to the throne
of thy mercy : Neither dare I appear
in judgement, unlesse thou interpose
thy most holy merits betwixt me and
thy judgement.

Heb. 12.
24.

Meditat.

Meditat. I I.

An exercise of repentance from the
crosse of Christ.

*Thy Saviour on the crosse did choose,
To save thy life, his own to lose.*

Behold, thou faithfull soul, the Bernard. grief of him that suffered, the wounds of him that hanged, the torments of him that died on the crosse. That head, at which the angels tremble, is crowned with thorns. That face, which was most beautifull above the sonnes of men, is defiled by the spittings of the ungodly. Those eyes, which were more bright then the sunne, are darkened in death. Those ears, which were wont to heare angelicall praises, do ring now with the proud speeches and the derision of sinners. That mouth, out of which did proceed most divine oracles; that mouth, which taught the angels, hath no other drink but gall and vineger. Those feet, which are to be adored, are fastened with nails. Those hands, which stretched forth John 19.

the heavens, are stretched forth on the crosse, and nailed. That body, which was the most sacred temple of the Deity, is whipped, and wounded with the spear: neither remains there any part in him save onely a tongue, and that, to pray for them that crucified him. He that reigneth with the Father in the heavens, is by sinners grievously afflicted on the crosse: God dies upon the crosse: God suffers: God poureth forth his bloud. Judge the greatness of the danger by the greatness of the price. Judge the danger of the disease by the value of the remedie. Surely those wounds were great indeed which could no otherwise be cured but by the wounds of the living and quickening flesh. Surely that disease must needs be great, which could not be cured but by the death of the Physician.

Consider, thou faithfull soul, Gods most fierce anger against us. After the fall of our first father, the eternall, onely begotten, and well beloved sonne of God becomes suiter unto his Father for us: And yet his anger was

was not turned away from us. He by whom the world was made, interceded for us, became our ~~abs-~~^{1. John 4:1} ~~sins~~, and took the curse of us misera-^{2.} bie finnes upon himself: And yet his anger was not turned away from us. Our Saviour took upon him our flesh, that by the glorie of the Divinitie, communicated unto the humanitie, he might expiate and purge our sinfull flesh: that by the saving vertue of his most perfect righteousness communicated unto our nature, he might wipe away that venomous qualitie of sinne which cleaveth to our nature, and in stead thereof conferre grace upon us: And yet his anger was not turned away from us. Our finnes and the punishment of our sins he taketh upon himself. His body is bound, whipped, wounded, pierced, crucified, buried. His bloud, like a dew, distilled most copiouly down all his members at his passion. His most holy *soul* is made sorrowfull ~~a~~^{3. Matth. 27:46.} above measure, yea even unto death. He feels the pains of hell. The eternall Sonne of God crieth out that he is forsaken of God. So great was his

A. 5. bloudy.

Luke 23.
43.

Luke 23.
31.

bloody sweat, so great was his anguish, that he which comforteth the angels, stood in need of an angel to comfort him. He dies who is the author and giver of life to every living thing. *If this comes to passe in the green tree, what shall become of the dry wood?* If this comes to passe in the just and holy, what shall become of sinners? How shall God punish us for our own sinnes, who is so wrathfully displeased with his own sonne for other mens sinnes? If his sonne is so grievously punished, shall we his servants think to escape alwayes unpunished? What shall the reprobate suffer, if such be the sufferings of his best beloved? If Christ departed not without a scourge, and yet came into the world without sinne, what scourges do they deserve which come into the world in sin, live in sin, and depart in sinne? The servant rejoiceth, whilst the sonne is in grievous dolour and pain; and that, for his sinne. The servant heapeth up the anger of God, whilst the sonne doth thus labour to pacifie and appease his Fathers wrath. Oh the infinite anger

get of God! oh his unspeakable furie!
oh the inestimable rigour of his ju-
stice! He which is thus enraged
against his onely and best beloved
sonne, the partaker of his own es-
sence; and that not for any sinne of
his own, but because he interce-
deth for the servant: what will he
do to the servant that persevereth
and continueth still securely in his
sinnes? Let the servant fear and
tremble, and be sorrowfull for his
own merits, when the sonne is thus
punished, and yet not for his own.
Let the servant fear who ceaseth
not to sinne, when the sonne of
God is thus afflicted for sinne. Let
the creature fear which hath cru-
cified his Creatour. Let the servant
fear, which hath slain his Lord.
Let the sinner and the ungodly fear,
which hath thus tormented the pi-
ous and the godly. Beloved, let us
heare his cries, let us behold his
tears: he cries from the crosse, Be-
hold, O man, what I suffer for thee:
I cry unto thee, because I die for
thee: behold the punishments that I
suffer: behold the nails with which I

Bernard,
in his ser-
mon of
the passi-
on.

am

am pierced, and see if any grief be like unto my grief. Although my outward grief be thus great, yet my inward grief is more grievous, because I find thee so unthankfull. Have mercy, have mercy on us, thou whose property it is to have mercy, and convert our stony hearts unto thee.

Meditat. III.

Of the fruit of true and serious re-pentance.

*Our Saviour cry'd, Repent, repent,
As John that 'fore our Saviour wene.*

THe foundation and beginning of holy life is saving repentance. For where there is true repentance, there is remission of sinnes : And where there is remission of sinnes, there is the grace of God : And where there is the grace of God, there is Christ: And where Christ is, there is his merit : And where there is Christ's merit, there is satisfaction for sinnes : And where there is satisfaction for sinnes, there is righteousness : And where there is righteousness, there

there is joy and tranquillitie of conscience : And where there is tranquillitie of conscience, there is the holy Spirit : And where the holy Spirit is, there is the sacred and holy Trinitie : And where the holy Trinitie is, there is eternall life : Therefore where there is true repentance, there is eternall life. Where there is not true repentance, neither is there remission of sinnes, nor the grace of God, nor Christ, nor his merit, nor satisfaction for sinnes, nor righteousness, nor tranquillity of conscience, nor the holy Spirit, nor the holy Trinitie, nor eternall life.

Why therefore dowe deferre our repentance? and why dowe procrastinate it from day to day? To morrow is not ours, and to repent truly is not in our power : And in the day of judgement we must give an account not onely for to morrow, but also for the present day. To morrow is not so certain as the destruction of the impenitent is certain. God hath promised remission to the repentant : but he hath not promised to morrow. There is no place for Christ

Isa. 59. 2.

Christ his satisfaction, where there is not true contrition in the heart. Our finnes do separate betwixt God and us, so saith the Prophet Esay. And by repentance we return again unto him. Acknowledege and bewail thy finnes: so shalt thou find God in

Isa. 43. 25.

Christ appeased towards thee. *I blot out thine iniquities*, saith the Lord: Therefore our finnes are enrolled in

Psal. 51. 9.

the court of heaven. *Turn away thy face from my finnes*, begs the Prophet: Therefore our iniquities are set in the sight of God. *Be converted unto us*, O God, prayeth Moses: Therefore our finnes do separate us from

Isa. 59. 2.

Vers. 12.

God. *Our finnes have answered us*, complaineth Esay: Therefore they accuse us before Gods judgement-seat. *Cleanse me from my finnes*, prayeth David: Therefore our finnes

Psal. 51. 2.

appear most foul and filthy in the sight of God. *Cure my soul*, for I have sinned against thee, prayeth the same David: Therefore finne is the disease of the soul. Whosoever shall

Psal. 41. 4.

finne against me, I will blot him out of my book, saith the Lord: Therefore for our finnes are we blotted out of

Exod. 32.

32.

the

the book of life. *Cast me not away* psal. 51.
from thy face, prayeth the Psalmist: ^{11.}
Therefore for our sinnes God casts us
off. *Take not thy holy Spirit from me*:
Therefore as bees are driven away Basil upon
the 33 Psal.
with smoke, and pigeons with ill fa-
vours: so by our sinnes is the holy
Spirit driven out of the temples of
our hearts. *Restore me the joy of thy* psal. 51. 13.
salvation: Therefore sinne doth tor-
ment the mind, and dry up the moi-
sture of the heart. *The earth is defi-* psa. 24. 5.
led by the inhabitants thereof, which
have transgressed the law, cryeth E-
say: Therefore sinne is a contagious
and infectious poison. *Out of the* psal. 130.
deeps have I cried unto thee, O ^{1.}
Lord, saith the Psalmist: Therefore
our sinnes press us down unto hell:
We were sometimes *dead in our* Ephes. 2. 1.
sinnes, saith the Apostle: Therefore
sinne is the spirituall death of the
soul. By mortall sinne man loseth
God: God is the infinite and incom-
prehensible good: Therefore to lose
God is an infinite and incompre-
hensible evil. As God is the chiefest
good, so sinne is the chiefest evil.
Punishments and calamities are not
abso-

Luke 34.
36.

Act 24.
22.

absolutely evil: for many times there comes good of them. Yea rather it appears that they are good, because they come from God who is the chiefest good; from whom can proceed nothing but that which is good. They were in the chiefest good, to wit, in Christ: And the chiefest good cannot partake in that which is evil truly so called. And moreover they lead us unto the chiefest good, that is, to life everlasting. *Christ by his passion entered into his glory: And so do Christians by subulations enter into eternall life:* Therefore sinne is the chiefest evil, because it withdraws us from the chiefest good. The nearer thou comest unto God, the farther thou departest from sinne: The nearer thou comest unto sinne, the further thou departest from God. How saving therefore is repentance, which withdraws us from sinne, and brings us back again unto God: Sinne is measured by the greatness of him that is offended: But him the heavens and the earth cannot contein: In like manner such is our repentance as he unto whom

whom we return by repentance. The sinner is accused by his conscience, which he hath defiled ; by the Creator, whom he hath offended ; by the finnes which he hath committed ; by the creatures, which he hath abused ; and by the devil, by whom he hath been seduced. How saving then is ^{Aust. of} ^{repentance} repentance, which frees us from such accusations ! Let us make haste therefore, let us make haste to such a saving medicine for such a grievous disease. If thou repentest at thy death, ^{Gen. 31. 41.} thou dost not leave thy finnes, but thy finnes leave thee. Thou shalt scarce find any one that repented truly at his death, unlesse it were the thief upon the croffe. *Fourteen years baxe I served thee*, said Jacob to Laban : *it is time now that I should provide for mine own house*: And if thou hast served the world and this life so many years, is it not fit that thou shouldest begin now to make provision for thy soul ? Every day doth our flesh heap sinne upon sinne : Let the Spirit therefore every day wash them away by ^{Gen. 31. 41.} repentance. Christ died that sinne might die in us : And shall

*Bernard.**1. Sam. 2.**5.**1. Kings
19. 11.**Yesh. 12.*

shall we suffer that to live and reigne
in our hearts, for the destroying
whereof the sonne of God himself
died? Christ enters not into the heart
of man by grace, unlesse John Baptist
• prepare the way by repentance. God
poureth not the oyl of mercy, but
into the vessel of a contrite heart.
God doth first mortifie us by con-
trition, that afterwards he may quick-
en us by the consolation of the Spi-
rit. He first leads us into hell by seri-
ous grief, that afterwards he may
bring us back again by the taste of
grace. Elias first heard a great and
strong wind, overturning moun-
tains, and cleaving rocks; and after
the wind an earthquake; and after
the earthquake there appeared fire.
At length there followed a small and
still voice. In like manner terror
goes before the taste of Gods love,
and sorrow before comfort. God
binds not up thy wounds, unlesse
thou lay them open by confession,
and bewail them. He covers not,
unlesse thou first uncover. He par-
dons not, unlesse thou first acknow-
ledge. He justifies not, unlesse thou
first

first condemn thy self. He comforts not, unlesse thou first despair in thy self. This true repentance God by his holy Spirit work in us !

*Meditat. IV.**Of the name of J E S U S.*

*Blessed, blessed name of Jesus,
who tormented was to ease us.*

O Good Jesus be thou my Jesus : *Bernard.*
for thy holy names sake have
mercy on me. My life condemns me :
but the name of Jesus shall save me :
For this thy names sake, do unto
me according to thy name : and seeing
that thou art a true and a great Sa-
viour, surely thou dost respect those
that are sinners indeed, yea great
sinners. Have mercy on me, O good
Jesus, in the time of mercy, that I be
not condemned in the time of judge-
ment. If thou receive me into the bo-
some of thy mercy, thou shalt have
never the lesse room. If thou bestow
upon me the crumbes of thy good-
nesse, yet thou shalt want never the
more: *Anselm.*

more : For me thou wast born, for me thou wast circumcised, to me also thou art become a Jesus : How sweet and delightfull is this name ! For what is Jesus, but a Saviour ? and what harm can happen to those that are saved ? what else can we desire or expect beyond salvation ? Receive me, Lord Jesus, into the number of thy sonnes, that together with them I may laud thy holy and saving name. Though I have lost my integrity : yet thou hast not forgotten thy mercy. Though I had power to lose and condemn my self : yet thou in thy mercie art more powerfull to save me. Lord, do not thou so look upon my sinnes, as to forger thy mercie : do not so ponder and weigh my offenses, that they overpoise thy merit : do not so remember my wickednesse, as therefore to forget thy goodnessse. Remember not thy anger against my guiltinesse : but remember thy mercy towards my miserie. Thou who hast given me a mind to desire thee, withdraw not thy self from my desire. Thou who hast shewed unto me my unworthiness, and just damnation,

nation, hide not from me thy merit, and the promise of everlasting salvation. My cause is to be tried at the heavenly tribunal : but this is my comfort, that in the court of heaven thou hast assigned unto thee the name of a Saviour : for that name was brought down from heaven by Luke 2.32 an angel. O most mercifull Jesus, to whom wilt thou be Jesus, if not to miserable sinners that seek thy grace and salvation ? They that trust in their own righteousness and holiness, seek salvation in themselves : but I fly unto thee my Saviour ; for I find nothing in my self worthy of eternall life : Save the condemned : shew mercie to the sinner : justify the unrighteous : absolve the accused. Thou Lord art truth, thy name is holy and John 14. true. Let thy name also becometrue 6. in respect of me, and become thou my Jesus and Saviour. Be thou unto me Jesus in this present life, be thou unto me Jesus in death, be thou unto me Jesus in the last judgement, be thou unto me Jesus in the life which is everlasting. I know thou wilt sweet Jesus : for as thou art immutable in thy

thy essence, so also thou art immutable in thy mercy. Thou wilt not change thy name, Lord Jesus, for my sake alone, who am a miserable sinner : Yea rather thou wilt become my Saviour : For thou dost not cast out him that cometh unto thee. Thou that hast given me a will to come unto thee, grant also unto me that coming I may be received : For *thy words are truth and life.* Let the propagation of originall sinne within me condemn me : yet thou art my Jesus. Let my conception in sinne condemn me : yet thou art my Jesus. Let my forming in sinne and under the curse condemn me : yet thou art my Saviour. Let the corruption of my nativitie condemn me : yet thou art my Saviour. Let the sinnes of my youth condemn me : yet thou art my Jesus. Let the course of my whole life, defiled with most grievous sinnes, condemn me : yet thou art still my Jesus. Let death the just punishment of my many and grievous sinnes and offenses condemn me : yet thou art my Saviour. Let the severe sentence in the last judge-

judgement condemn me : yet thou art my Jesus. In me is sinne, reprobation, damnation : In thy name is righteousness, election, salvation. I was baptized in thy name : I believe in thy name : In thy name will I die : In thy name will I rise again : In thy name will I appear in judgement. In this name are all good things prepared for us, and shut up as it were a treasure : So much are they diminished, as my diffidence is increased, which that it may be farre from me, I beseech thee by this thy name, good Jesus, that for my sinne and unbelief I be not damned, whom by thy precious merit and saving name thou wouldest have saved.

Meditat. V.

An exercise of faith from the love of Christ in the agony of death.

*The grace of Jesus Christ to me
Is th' onely true felicity.*

See, Lord Jesus, how injurious I am to thy passion : My heart is vexed, and my soul is very sorrowfull ;

full; because I have no good work
of mine own; because I have no
merits; when as thy passion is my
action, thy works my merits. I am
injurious to thy passion, when as I
seek for the supplement of my
works, whereas it is in it self all-
sufficient. If I should find righ-
teousnesse in my self, thy righte-
ousnesse would profit me nothing,
or else I should not so much de-
sire it. If I seek for the works of
the law, by the law shall I be con-
demned: But I know that now I am
no longer under the law, but under
grace. I have lived wickedly, I have
sinned, holy Father, against heaven
and before thee, I am not worthy so to be
called thy sonne, yet thou wilt not re-
fuse to call me thy servant. Denie me
not, I pray thee, the fruit of thy pas-
sion: let not thy bloud wax barren,
but let it bring forth fruit, and deli-
ver my soul. My sinnes have alwayes
lived in my flesh: but, I intreat
thee, let them at length die with
me. Hitherto the flesh hath alwayes
ruled over me, but let the spirit at
length triumph: Let the outward
man

Luke 15.3

man be subject to corruption and worms, that the inward man may be glorified. Hitherto I have alwayes given way to the suggestions of the devil; but grant hereafter, I beseech thee, that I may trample them under Rom. 16. my feet. Satan is ready at hand to ^{20.} accuse me; but he hath nothing in me. The sight of death affrighteth me; but death is the end of my sinnes, and the beginning of an holy life. Now at length shall I be able perfectly to please thee, O my God: Now at length shall I be confirmit in goodness and virtue. Satan terrifieth me with my sinnes, but let him accuse him which took upon him my 15a. 53. 4. infirmities, whom the Lord hath smitten for my sinnes: The debt which I owe is great indeed, and I cannot pay any part thereof: but my trust is in the riches and bounty of him that hath undertaken the payment. Let him discharge me who hath made himself suretie for me. Let him pay for me who took my debt upon himself. I have sinned, O Lord, and my sinnes are many and grievous: But this horrible sinne I

will not commit, to make thee al
ar, who by thy words, works, an
oath, dost testifie that satisfaction
made for my iniquities. I am no
afraid by reason of my sinnes: for
thou art my righteousnesse. I am now
afraid by reason of my ignorance: for
thou art my wisdome. I am no
afraid of death: for thou art my life.
I am not afraid of my errours: for
thou art my truth. I am not afraid
of corruption: for thou art my resu
rection. I am not afraid of the sor
rows of death: for thou art my joy.
I am not afraid of the severitie

1. Cor. 1. judgement: for thou art my right
eousnesse. Distill upon my wither
soul the dew of thy grace and quic
kening consolation. My spirit waxeth
dry: but it shall shortly rejoice in
thee. My flesh doth languish and
withered: but it shall shortly be
forth. I am subject to corruption: but
thou shalt deliver me from corrupti
on: for thou hast delivered me from
all evils. Thou hast created me: How
then can the workmanship of thy
hands be dissolved? Thou hast made
me from all mine enemies

Ho

ly How then can death have rule over
me? Thou hast bestowed thy body
and bloud, and all that thou hadst, yea
even thy self for my salvation: How
sothen shall death withhold them
which thou hast redeemed with so
precious a ransome? Thou, Lord Je-
sus, art righteousness it self: So then
my sins cannot prevail against thee.
Thou art life it self, and the resur-
rection: So then my death cannot pre-
vail against thee. Thou art God:
Therefore Satan cannot prevail a-
gainst thee. Thou hast given me the ^{2. Cor. 1.}
earnest of thy Spirit: in that do I ^{22.}
glorie, in that do I triumph, and am
persuaded, without doubting,
that I shall be admitted to the mar-
riage of the Lamb. Most dear bride- ^{Rev 29.7.}
groom, thou art my wedding-gar-
ment, which I put on in baptisme: ^{Gal. 3.27.}
bithou shalt cover my nakednesse, nei-
ther will I sew the supplement of my
uprighteousnesse to this most precious
and beautifull garment. What is mans
righteousnes, but the cloth of a men- ^{Isa. 64.6.}
of untrue woman? How then can I
bare to patch that most precious gar-
ment of Christs righteousness with
Hot

A& 17.
31.Rev. 22.
20.

this abominable ragge? In this garment will I appear before thy face in judgement, when thou shalt judge the world in righteousness and equitie: In this garment will I appear before thy face in the kingdome of heaven: This garment shall cover my confusion and reproach that no man remember it any more for ever: There shall I appear glorious and holy in thy sight: And this my flesh, this my body shall be arrayed with beatificall glory, which glory shall be everlasting and without end. Come, Lord Jesus: and whosoever loveth thee let him say, Come.

Meditat. V.I.

Consolation for the penitent, from
the croffe of Christ, gathered
chiefly out of Anselm.

*Christ's croffe my crown I do esteem,
What's ever heathen men do deem.*

Bernard.

All the glorie of the godly consists in the ignominie of the Lords passion: All the rest of the godly consists in the wounds of our Saviour

Saviour

Saviour, our life in his death, our glory in his exaltation. How great is thy mercy, O heavenly Father and almighty God! Of my self I could offend thee, but of my self I could not appease thee: Thou therefore in Christ dost reconcile me unto thee.

Behold therefore, holy God, the *Anfam.* holy pledge of his flesh, and forgive the guiltinesse of my flesh: Have respect unto what thy Sonne hath suffered for me, and forget what thy wicked servant hath done against thee: My flesh doth provoke thee to anger: Let the flesh of Christ, I beseech thee, move thee to mercy. It is much that my wickednesse hath deserved: but it is much more that the holinesse of my redeemer hath merited. Great is my unrighteousnesse, but much more great is the righteousness of my redeemer. For as much as God is higher then man, so much is my wickednesse lower then his goodness, both in qualitie and quantitie. I am wholly thine by condition, grant also that by love I may be wholly thine. Thou that makest me to ask, make me also to receive: Thou

Matt. 7.7.

that grantest unto me to seek, grant unto me also to find ; Thou that

Matt. 7. 7. teachest me to knock, open unto me when I knock. To desire, I have from thee : Let me have from thee also to obtain. **To will,** I have from thee Let me have from thee to do also. **Holy God,** just Judge ! If my finnes be concealed, they are uncurable : if they be seen, they are detestable : they do burn me with grief, and do much more terrifie me with fear. Do not withhold, I pray thee, thy true mercie where thou findest so true miserie.

Great is the sinne which thou findest here, but let thy grace be greater and more plentifull. **Holy Father,** pour not, I beseech thee, thy wrath upon me, seeing that thou hast smitten thyne for me.

O holy Jesus, deliver me from the wrath of God, thou that didst take it upon thy self for my sake upon the crosse. O holy Spirit, protect me by thy consolation against the wrath of God, thou that in the gospel hast declared mercie to the contrite and penitent. O holy God and just Judge, I find no place to flie unto from the presence

presence of thy wrath: If I ascend up Psal. 139.
into heaven, thou art there: If I de- 8.
scend into the deep, behold thou art
there also: If I take the wings of the
morning, and dwell in the utmost
parts of the sea, there also shall thy
hand lead me, and thy right hand lay
hold on me: Unto Christ therefore will
I flee, and hide my self in his wounds.
O mercifull God, behold the body of
thy Sonne wounded in every part,
and look not upon the wounds of
my sinnes. Let the bloud of thy Sonne
wash me from all my spots. Heare his
most ardent prayers offered unto thee
for the salvation of the elect. O ho-
ly God and just Judge, my life af- Anselm.
frights me: for if it be exactly ex-
amined, it is either sinne, or barren-
nesse: And if there seem to be any
fruit in it, it is either counterfeit, or
imperfect, or some wayes corrupted;
so that it cannot please thee, yea it
must needs displease thee. Truly, all
my life is either sinfull and damnable,
or unfruitfull and contemptible. But
why should I separate unfruitfull
and damnable? Certainly, if it be
unfruitfull, it is damnable: for *every*

Mat. 3. 10. tree that bringeth not forth good fruit, is hewen down and cast into the fire. Not onely the tree that bringeth forth ill fruit, is cast into the fire: but that also which bringeth forth no fruit. The goats affright me, for they were set on the left hand of the judge, not because they did any evil, but because they did no good. To the hungry they gave no meat: To the thirsty they gave no drink. Therefore thou withered and unfruitfull tree, which hast deserved everlasting fire, what wilt thou answer in that day when thou shal give account for all the time spent in this life even to the twinkling of an eye? An hair shall not perish from thy head, nor a moment from time. O the straits! On this side shall be thy sinnes accusing: On that side justice terrifying: Underneath thee the horrible pit of hell gaping: Above thee the angry Judge condemning: Within thee thy conscience bitning: Without thee the world flaming. *The just man shall scarce be saved: Whither then shall the sinner thus taken unawares betake himself?*

himself? To lie hid it is impossible: To appear it is intolerable.

From whence then shall I seek *Bernard.* for the salvation of my soul? from whom shall I seek counsel? Who is he that is called the Angel of great counsel? It is Jesus: He is the judge between whose hands I tremble. Fear, not then, O my soul, be comforted, despair not: Hope in him whom thou fearest, betake thy self unto him from whom thou hast fled. O Jesus Christ, for this thy names sake do unto me according to thy name. Look upon me miserable man, that call upon thy name: If thou receive me into the most ample bosom of thy mercy, thou shalt no whit be straitned. It is true, O Lord, my conscience hath deserved damnation, and my repentance is not sufficient for satisfaction: But it is most certain, that thy mercie is greater then my offense. *In thee, O Lord,* *Psal. 31.1.* do I put my trust: let me never be confounded.

Meditat. VII.

Of the fruit of the Lords Passion.

*My hope on Christ is fixed sure,
Who wounded was my wounds to cure.*

*Bernard,
Upon the
Passion.*

AS often as I think of the Lords passion, I presume much of the love of God and the forgivenesse of my sinnes. He bowes down his head to kisse me: He stretcheth forth his arms to embrace me: He openeth his hands to give unto me: He openeth his side that I may see his heart flaming with love: He is lifted up from the earth that he may draw all unto him: His wounds are blue with grief, and shining with love: Therefore by the opening of his wounds we ought to enter into the secrets of his heart. With him there is most plenteous redemption, because his bloud distilled not down drop by drop, but flowed down most plentifully from five parts of his body: As the grape cast into the wine-pressse is squeezed, and poureth forth liquor on every side: So the flesh of Christ being

Bernard.

ing pressed with the weight of Gods
anger and our sinnes, doth on every
side poure forth the liquour of bloud.
When Abraham would have offered
his sonne for a sacrifice, the Lord
said, *Now I know of a truth that thou* Gen. 22.
lovest me: Do thou likewise acknow- ^{12.}
ledge the infinite love of the eternall
Father, in that he would deliver his John 3. 16
only begotten Sonne to death for us.
He loved us when we were his ene- Rom. 5. 10
mies: And can he forget us when we
are reconciled unto him by the death
of his Sonne? Can he forget the pre-
cious bloud of his Sonne, when as he
telleth the tears and the steps of the Psal. 56. 8.
godly? Can Christ in his life forget
those, for whom he was willing to
undergo death? Can he in the time of
his glory forget those, for whom he
suffered so great torments? Consider, Luther.
thou faithfull soul, the manifold fruits
of the Lords passion. Christ poured
forth for us a bloody sweat, that in
the agonie of death a cold sweat
might not oppresse us. It was his
pleasure to wrestle with death, that
we might not faint in the agony of
death. It was his will to suffer most
grievous

grievous anxietie and sorrow even unto death, that he might make us partakers of everlasting joy in the heavens. He would be betrayed with a kisfe, which is a signe of friendship and good will, that he might blot out the sinne by the which Satan betrayed our first parents under the colour of friendship. He would be apprehended and bound by the Jews, that he might set us at liberty which were bound in the chain of our sinnes, and subject to be cast into everlasting damnation. He would begin his passion in the garden, that he might purge away sinne which took its beginning in the garden of paradise. He would be comforted by an angel, that he might make us angels fellows in the heavens. He was forsaken of his own disciples, that he might glue unto himself us, who had most shamefully revolted from God. Before the Councel he was accused by false witnesses, that Satan might not accuse us by the law of God. He was condemned on earth, that we might be absolved in heaven. He that committed no sinne was speech-

speechlesse, that we might not in the day of judgement be stricken dumbe by reason of our sinnes. He was willing to be buffeted, that we might be freed from the sting of conscience and buffetings of Satan : He suffered himself to be mocked, that we might insult over Satan the insulter : His face was covered, that he might remove from us the vail of sinne by which we were hindred that we could not behold the face of God, as being involved in damnable ignorance : He would be disrobed, that he might restore unto us the robe of innocencie, which we had lost by sinne : He was pricked with thorns, that he might cure the compunctions of our hearts : He underwent the burden of the crosse, that he might take from us the burden of everlasting punishment : *He cryed* Matt. 27:46 *out that he was forsaken of God,* that ^{46.} he might purchase for us an everlasting habitation with God : He thirsted on the crosse, that he might merit for us the dew of Gods grace, and free us from everlasting thirst : He would be scorched in the fire of Gods

Gods anger, that he might free us from the fire of hell. He stood as guiltie, that he might absolve us. He was condemned, that we might be delivered from condemnation. He was scourged by the hands of the unrighteous, that he might free us from the scourges of the devil. He cried out for grief, that he might preserve us from everlasting exclamation. He poured forth tears, that he might wipe away tears from our eyes. He died, that we might live. He felt the pains of hell; that we might never feel them. He was humbled, that so he might cure our sinfull tumour. He was crowned with thorns, that he might merit for us a celestiall crown. He suffered of all, that he might save all. His eyes were darkened in death, that we might live in the light of celestiall glory. He suffered ignominie and reproches, that we might hear the angels sing chearfully in heaven. Despair not then, O faithfull soul : An infinite good was offended by thy sinnes, and an infinite price is payed for them. Thou shouldest have been

CON-

condemned for thy sinnes: But the Sonne of God took upon him the sinnes of the whole world, and was condemned for them. Thou deservedst to be punished for thy sinnes: But God hath punished them alreadie in his Sonne. The wounds of thy sinnes are great: But the balsam of Christ's bloud is more precious, and of virtue to cure them. Moses pronounceth thee cursed, because thou hast not kept all that was wrote in the book of the law: But Christ was made the curse for thee. In the court of heaven there is an hand-writing against thee: But Christ hath cancel-
Deut. 27.
26.
 led that with his bloud. Let thy passion therefore, O Christ, be my last refuge!

Col. 2. 14;

Meditat. VIII.

Of the certaintie of our salvation.

*My hope shall never be confounded,
 Because my hope on Christ is grounded.*

Why art thou troubled, O my soul, and why dost thou still doubt of the mercie of God? Remember

Psal. 139.
35.

member thy Creature: Who created thee without thee? Who formed thy body in secret in the lower parts of the earth? Who took care of thee when thou wast not? will not he have care of thee, now he hath made thee after his own image? I am the creature of God, to the Creatour do I convert my self: Though my nature be infected by the devil, though it be wounded by thieves, that is, by my sinnes, yet my Creatour liveth: He which made me, can also renew me: He which created me without any evil, can take all evil from me, whatsoever hath entred into me by the suggestion of the devil, by Adams prevarication, by my own action, yea though it hath overrun my whole substance: Therefore my Creatour can reform me, if so be that it stands with his good pleasure and will: and certainly he will, for who ever hated his own workmanship? Are we not before him like clay in the hands of the potter? If he had hated me, certainly he would never have created me, when I was nothing. *He is the Saviour of all men,*
but

Luke 10.
30.1. Tim. 3.
10.

but especially of them that believe. He created me wonderfully, but he redeemed me more wonderfully: It *Bernard.*
never appeared more plainly that he loved us, then in his wounds and passion. Surely he is truly beloved, for *Clem.*
Alexi. whose sake the onely begotten Sonne of God is sent from the bosome of his Father: If thou didst not desire my salvation, Lord Jesus, why didst thou descend from heaven? But thou didst descend upon earth, to die on the crosse. God to redeem a servant *spa-*
red not his own Sonne. Therefore as-
suredly God loveth man with a wonderfull love, seeing that he hath delivered up his Sonne to be afflicted, slain, and crucified for the redem-
ption of man. Very dear and very *1. Pet. 1. 18.*
great was the price of our redempti-
on: therefore great and deare is the mercy of our Redeemer. It might seem to some that God loves his ad-
opted sonnes as dearly as his one-
ly begotten Sonne: For that on which we bestow any thing is dearer then that which we bestow: That he might make us his adopted sonnes, he spared not his naturall and coessentiall Sonne:

It

It is no wonder then if he hath prepared for us mansions in his heavenly house, seeing that he hath given us his own Sonne, in whom is the fulnes of the Divinity. Certainly, where there is the fulnesse of the Divinitie, there is also the fulnesse of life and glory everlasting : But if he in Christ hath given unto us the fulnesse of life everlasting, how shall he denie unto us a little particle thereof ? Assuredly our heavenly Father loveth us his adopted sonnes with exceeding great love, seeing he hath delivered up his onely begotten Sonne for us. Assuredly the Sonne embraceth us with exceeding great love, seeing that he hath delivered up himself for us. To make us rich, he endured extreme povertie :

Matt. 8. 20. for he *had not where to lay his head.* To make us the sonnes of God, he is made man : neither doth he neglect us now, having finished the work of our redemption , but *still intercedeth for us*, sitting at the right hand of the Divine Majestie. What thing is there necessary for my salvation which he shall not obtain, seeing that he hath bestowed himself to

to merit salvation for me? What will the Father denie unto his Sonne who became obedient unto him unto phil. 2. 8; death, even the death of the crosse? What will the Father denie unto his Sonne, seeing that long ago he hath accepted the price of our redemption paid by him? Let my sinnes accuse me, yet in this my Mediatour do I trust: He which excuseth me is greater then he that accuseth me: Let my weakness affright me, yet in his strength will I glory: Let Satan accuse me, if my Mediatour excuse me: Let heaven and earth accuse me, and mine iniquities prove me guiltie; it is sufficient for me that the Creatour of heaven and earth, and righteousness it self doth intercede for me. The Bernard. sufficiencie of my merit is to know that my merit is not sufficient: It shall be sufficient for me to have him propitious against whom onely I have sinned: Whatsoever he hath decreed not to impute, shall be as if it had not been: Neither doth it trouble me that my sinnes are both grievous and diverse, and often repeated: For if I were not burdened with

*Aurina.*Mat. 9. 12.
Mat. 1. 2 F.
I. Cor. I.
30.

with sinnes: what need I desire his righteousesse? If I had no disease, what need I implore the help of the physician? He is the physician, he is the Saviour, he is righteousness it self, he cannot deny himself: I am sick, I am condemned, I am a sinner, I cannot deny my self. Have mercy on me, O thou my physician, my Saviour, and my righteousness! Amen.

Meditat. IX.

That God alone is to be loved.

*By love cleave fast to God above:
For nought on earth deserves thy love.*

Abrahm.

Raise up thy self, O faithfull soul, and love that chief good in whom are all goods, without whom there is no other true good. No creature can satisfie our desire, because no creature is perfectly good, but onely good by participation. Some current of good doth descend upon the creature from the Creatour, but the fountain is still in God: Why therefore should we forsake the fountain, and follow the current? All good in the

the creatures is but the image of that perfect good which is in God, yea, which is God: Why therefore should we lay hold on the image, and let go the thing it self? *Noahs dove could not find on the moveable waters inhabita-
bile for his rest* Gen.8.9. Even so our soul amongst all sublunar things cannot find out which can fully satisfie her desire, by reason of their inconstancie and fraulic. Dost not he wrong himself which loveth anything unworthy of his love? Now the soul of man is more noble then all the creatures, because it was redeemed by the passion and death of God: Why therefore should it love the creatures? Is it not contrary to that majestic unto which God hath exalted the Saints? What soever we love, we love either for power, or wisdome, or beauty: And what is more powerfull then God? what is more wise then God? what is more beautifull then God? All the power of earthly kingdomes is from him, and under him: All the wisdome of men compared with the wisdome of God is foolishnesse: All the

the beautie of the creatures compared with the beautie of God is deformitie. If some powerfull king should treat by messengers with a virgin of mean rank and condition concerning marriage, should she not do foolishly in neglecting the king, and settling her affection upon the messengers the kings servants? So God by the beautie of all the creatures desires to call us unto him, & invite us to love him: why therefore should our soul, which Christ would have to be his spouse, cleave unto the creatures the messengers of this spirituall marriage? The creatures themselves crie, Why do ye cleave unto us? why do ye place the end of your desire in us? We cannot satiate your appetite: Come ye rather to the Creatour of us both. From the creatures we can expect no reciprocall love: The creatures did not begin first to love us: But God who is love it self, cannot but love those that love him: Yea he prevents our desires and our love, by loving us first: How greatly then is God to be loved, who in the first place hath loved us so greatly! He loved

1. John 4.
16.

loved us when as yet we were not: For it was the love of God that we came into this world. *He loved us* Rom. 5. 10; when we were his enemies: For it was his mercy and his love that he sent his Sonne to be our redeemer. He loved us when we were fallen into sin: For it is his love that he doth not presently deliver us to death in our sinnes, but still expects our conversion. It is his love that beyond our merits, yea contrary to our merits, he translateth us to the celestiall pales. Without the love of God thou canst never come to the saving knowledge of God: without the love of God all knowledge is unprofitable, yea hurtfull: Wherefore love exceedeth the knowledge of all mysteries, because this may be in the devils, but that cannot be but in the godly. Why is the devil most unhappy? Because he cannot love the chiefest good. Contrariwise why is God most happy and blessed? Because he ^{wild.} loveth all things, because he is delighted in all his works. Why is not our love of God perfect in this life? Because the measure of our love is according

1. Cor. 13.
12.

Savans.

ording to the measure of out knowl-
edge. Now in this life we know but in
part, and in a glasse: In the life to
come we shall be perfectly blessed,
because we shall perfectly love God.
We shall perfectly love God, because
we shall perfectly know him. No man
can hope to have the perfect
love of God in the world to come,
which beginneth not to love God in
this world. The kingdome of God
must begin in the heart of man in
this life, or else it cannot be consum-
mated in the life to come. Without
the love of God there is no desire of
eternall life: How then can anyone
be partaker of the chiefeſt good,
which loveth not, which ſeeketh
not, which desireth not? Such as
thy love is, ſuch art thou; because
thy love transformeth thee into it
ſelf. Love is the chiefeſt couple,
because the lover and the thing lo-
ved become one. What hath con-
joyned the moſt just God and
wretched ſinners? What hath con-
joyned them being infinitely diſtant
one from the other? Infinite love. And
yet that the infinite justice of God
might

might not be weakened, the infinite price of Christ interceded. Again, what hath conjoyned together God the Creatour and the faithfull soul created, thinge infinitely distant ? Love. In the life which is eternall we shall be joyned to God in the chiefest degree. Why ? Because we shall love him in the chiefest degree. Love uniteth and transformeth : if thou lovest carnall things, thou art carnall. If thou lovest the world, thou shalt become worldly : *But flesh and blood* ^{1. Cor. 15.} *cannot enter into the kingdomes of God.* ^{50.} *Karpis.* If thou lovest God and celestiall things, thou shalt become celestiall. The love of God is the chariot of Elias ascending up into heaven. The love of God is the joy of the mind, the paradise of the soul: it excludeth the world, it overcometh the devil, it shutteth hell, it openeth heaven. The love of God is that seal by which God sealeth the elect and believers: God at the last judgement ^{Rev. 7.3.} will acknowledge none to be his, but those that are sealed with this seal. For faith it self, the onely instrument of our justification and salvati-

C
on,

on, is not true, unlesse it doth demon-
strate it self by love. There is no true
faith unlesse there be a firm confi-
dence ; and there is no confidence
without the love of God. That bene-
fit is not acknowledged for which
we do not give thanks ; and we do
not give thanks to him whom we do
not love : If therefore thy faith be
true, it will acknowledge the bene-
fit of our redemption wrought by
Christ ; it will acknowledge and give
thanks ; it will give thanks and love.
The love of God is the life and rest of
the soul : When the soul departs from
the body by death, then the life of
the body departeth : When God de-
parts out of the soul by reason of
sins, then the life of the soul depart-
eth. Again, God dwells in our hearts by
faith, God dwells in the soul by
love, because *the love of God is diffused in the hearts of the elect by the holy Spirit* : There is no tranquillitie to
the soul without the love of God :
The world and Satan do much dis-
quiet it : but God is the chief rest of
the soul. There is no peace of consci-
ence but to those that are justified by
faith ;

Eph. 3.17.

Rom. 5.5.

faith : there is no true love of God but in them that have a filiall confidence in God : Therefore let the love of our selves, the love of the world, the love of the creatures die in us, that the love of God may live in us : Which God begin in us in this world, and perfect in the world to come !

Meditat. X.

Of our reconciliation with God.

*Fear not, my soul, be not dismayed :
For Jesus Christ thy debts hath paid.*

Christ truly took our infirmities, Isa. 53.4. Mat. 8.17. and bare our griefs and sicknesses. O Lord Jesus ! That which in us merited eternall punishment, thou tookest upon thy self : That burden which would have pressed us down into hell, thou hast undergone : Thou wast wounded for our iniquities, thou wast broken for our sinnes : By the blunesse of thy wounds are we healed : The Lord hath laid upon thee the iniquities of us all. Surely wonderfully indeed is this change.

Thou takest our sinnes upon thy self, and bestowest thy righteousness upon us: Death due unto us thou undergoest thy self, and conferrest life upon us: I cannot therefore by any means doubt of thy grace, or despair by reason of my sinnes. The worst thing that was in us, thou tookest upon thy self: How then canst thou despise that which is the best in us and thine own work,

Psal. 16.10. to wit, our soul and body? Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption:

For he is truly sanctified whose sinnes are abolished and taken away: Blessed is the man whose iniquities are forgiven, and to whom the Lord imputeth not his sinnes: How can God impute our sinnes to us, when he hath already imputed them to another?

For the wickednesse of his people he hath smitten his best-beloved Sonne: By the knowledge of him therefore he shall justify many, and shall bear their iniquities. How shall he justify those that are his? Heare and attend, O my soul: He shall save them

them by the knowledge of him, that is, by the saving acknowledgement and firm apprehension by faith of the mercie and grace of God in Christ. *This is life eternal, to know* Joh. 17. 3. *and acknowledge that the only true God, and Jesus Christ whom thou hast sent:* And therefore if thou Rom. 10. 9. shall confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved. Faith apprehendeth Christs satisfaction: He bare the iniquities of those that ate his, he suffered for the sinnes of many, he interceded for the transgressours: For he should have had very few just, unlesse in mercy he had received sinners. Thou shouldest have had few just, O Jesus, unlesse thou hadst remitted the sinnes of the unjust. How then shall Christ judge according to severitie the sinnes of the penitent, which he hath taken upon himself? How shall he condemn him that is guilty of sinne, seeing that he himself was made sinne for us? Wilt he 2. Cor. 5. condemn those, whom he calleth 21. his friends? Will he condemn Joh. 15. 14. those

Ezek. 18.
22.

those for whom he hath intreated? Will he condemn those for whom he died? Lift up thy self therefore, O my soul, and forget thy sinnes, for the Lord hath forgotten them. Whom dost thou fear as the punisher of thy sinnes but the Lord, who himself made satisfaction for thy sinnes? If any other had payd the price of my redemption, I might have doubted whether the just Judge would accept of that satisfaction: If a man or an angel had satisfied for my sinnes, yet still there might be a doubt whether the price of redemption were sufficient: but now there is no place for doubt. How can it be that he will not accept of that price which he hath payd himself? How can that choose but be sufficient, which is from God

Psal. 42. 5. himself? *Why art thou troubled,*
 Psal. 25. *O my soul?* All the wayes of God
 Psal. 119. are mercy and truth: just is the
 137. Lord and just are his judgement: *Why art thou troubled, O my soul?* Let the mercy of God raise thee up, let the justice of God also raise thee up. For if God be just, for one of
 fense

fense he will not exact double satisfaction. For our sinnes he hath smitten his Sonne: How then can he smite us his servants for them? How can he punish our sinnes in us, which he hath already punished in his Sonne?

*The truth of the Lord endureth for Psal. 117.
ever: As I live, saith the Lord, I^{2.}
will not the death of a sinner, but rā. II.
Ezek. 33.*

ther that he turn from his wicked-
nesse and live. Come unto me, all ye Mat. 11.
that labour and are heavy laden, and 28.

I will refresh you, saith our Saviour.

Shall we make God a lyar, and la-
bour by the weight of our sinnes to
bear down his mercy? To make *Austini.*
God a lyar, and to deny his mercy,
is a greater sinne then all the sinnes
of the whole world: and therefore
Judas sinned more in despairing then
the Jews in crucifying Christ. *But Rom. 5: 20.*

rather where sinne hath abounded,
there also grace hath abounded much
more, and overweightheth our sinnes
by infinite degrees. For sinnes are
but the sinnes of men; but grace
is the grace of God: Sinnes are tem-
porall; but the grace of our Lord is
from eternitie to eternitie. Satisfa-

ction hath been made for our finnes, and the grace of God is repaired by the death of Christ, and is established for ever: unto which I betake my self as a devout suppliant.

Meditat. XI.

Of the satisfaction made for our finnes.

*The death of Christ is life to thee,
If thou a Christian truly be.*

Mat. 11. 28

Come unto me all ye that labour and are heavy laden, and I will refresh you: they are the words of our Saviour. It is true indeed, Lord Jesus, I am burdened overmuch, and I sigh under the weight of my finne: But I make haste unto thee the fountain of living water. Come unto me, Lord Jesus, that so I may come unto thee: I come unto thee, Lord, because thou first camest unto me: I come unto thee, Lord Jesus, and with anxietie I desire thee, for I find no goodnesse in my self. But if I found any goodnesse in my self, I should not with such anxietie desire thee. True, Lord Jesus! I labour and

am

am heavy Juden ; neither can I compare my self with any of the saints, or penitent sinners, unlesse it be with the thief upon the crosse. Lord, have mercy upon me, thou which hadst mercy on the thief upon the crosse. I have lived wickedly, I have lived in sinne, but I desire to die the death of the holy and righteous. But holiness and righteousness are farre from my heart : Therefore to thy holiness and righteousness do I flie. Let thy soul, Lord Jesus, succour me, let it succour me, seeing that thou layedst it down for a price of redemption for many ! Let thy most sacred body Mat. 20: 19. which was afflicted with rods, spittings, buffetings, and thorns, and fastened to the crosse for me, let that succour me ! Let thy sacred and holy bleed, O Jesus, let that bloud succour me, which ran out of thy side at thy death and passion, which Joh. 19: 34. 1. Joh. 1. 9. Iren. cleanseth us from all our sinnes ! Let thy most holy Divinitie succour me, thy Divinitie which upheld thy humantie at thy passion, which also resting and not shewing it self, the great mysterie of our redemption

was finished, which added infinite strength and weight unto thy passion, *Insomuch that God by his own bloud hath purchased unto himself me miserable man.* Let thy wounds succour me, in which all my cure consisteth! Let thy most holy passion succour me! Let thy merit succour me, as being my last refuge, and a remedie against my sinnes! For in that thou sufferedst, thou sufferedst for me: Therefore in that thou meritedst, thou meritedst for me and for mine unworthiness: Therefore God commendeth his love towards us, and proveth it by a testimonie surpassing the understanding of all men, yea of the angels themselves, in that Christ died for us when as yet we were sinners and the enemies of God. Who can choose but admire this? Who can choose but be astonished at it? The Sonne of God intreated by no man, yea hated of all men, in great mercy intreated for us who were sinners and his enemies: Neither intreated he onely, but also satisfied Gods justice for us by his most poore nativitie, by his most holy life, by his most bitter

bitter passion, by his most cruel death. O Lord Jesus! Thou that intreatedst for me, sufferedst for me, and diedst for me, before I could desire thy merit and passion, or move thee by my prayers to pay the ransom for me, how canst thou cast me away from thy face? How canst thou denie unto me the fruit of thy most holy passion, when as now out Psal. I. 30. of the deeps I cry unto thee, and beg ^{1.} the fruit of thy merit with tears and sighs? I was an enemie by nature when thou diedst for me: but I am made by grace thy friend, thy brother, and thy sonne. Thou heardst an enemie before he prayed unto thee, and how canst thou despise thy friend which comes unto thee with prayers and tears? Thou wilt not cast out him that cometh unto thee, Joh. 6. 37. because thy word is truth. Thou hast spoken unto us in spirit and truth, and we have received from thee the words of eternall life. Attend and raise up thy self, O my soul: Before we were sinners by nature; but now we are just by grace: Before we were enemies; but now we are friends and ^{683.} kindred.

kinsfolks : Before our help was in the death of Christ ; but now it is in Christ his life : Before we were dead in sinnes ; but now we are quickned in Christ : Oh the exceeding *love of*
Eph. 2. 4. *God, wherewith he loved us !* Oh the superabundant riches of his grace, whereby he hath in heaven pro-
Luke. 1. 78. vided a place for ~~us~~ ! Oh the tender
mercies of our God, whereby the day-
spring from on high hath visited us ! But if the death of Christ hath brought unto us righteousness and life, what shall his life do ? If our Saviour dying paid the price unto his Father, what shall he do now being alive and interceding for us ? For Christ liveth and dwells in our heart, if the remembrance of his most holy merit live and flourish in it. Draw me, Lord Jesus, that I may possesse in the truth of the thing, that which here I expect by the firmness of hope ! Let thy servant, I pray thee, be with thee, and let him be-
Joh. 17. 24. *hold the glorie which the Father hath given to thee, and let him inhabit the*
Joh. 14. 2. *mansion which thou hast prepared in*
Psal. 84. 4. *thy Fathers house ! Blessed are they*
that

that dwell in thy house, O Lord!
They shall praise thee for ever and
ever.

Meditat. X I I.

Of the nature and properties of true
faith.

*Faith is not faith, or if it be,
Faith is but dead wants charity.*

O Thou beloved soul, consider the power of faith, and give thanks unto God who is the onely giver thereof : It is faith alone that doth in such manner ingraft us into Christ, that as vine-branches do draw their sap from the vine, so we also from him do draw life, righteousness, and salvation. *Adam* fell from the grace of God, and lost the divine image by his incredulitie : But we are again received to grace ; and the image of God begins to be renewed in us by faith. By faith Christ becomes ours and dwells in us : And where Christ is, there is the grace of God : And where the grace of God is, there is the inheritance of eternall life.

Joh. 15. 4

Eph 5. 8

Heb. 11. 4. life. *By faith Abel offered unto God a greater sacrifice then Cain: so by faith we offer unto God spirituall sacrifices, that is, the fruit of our lips:*

Heb. 13. 15. *By faith Enoch was translated: So faith takes us from the society of men, and makes us have our conver-*

Heb. 11. 5. *sation in heaven, yea whiles we are here upon earth. Christ even now dwells in us, we have already eternall*

Phillip. 3. 20. *life in us, but it is hid. By faith Noah prepared the ark: So we by faith do enter into the Church, in which our souls are preserved, when all other perish in the vast sea of this world.*

8. *By faith Abraham left the idolatrous land: So by faith we go out of this world, leaving our parents, brethren, and kinsfolks, and cleave unto Christ, who calleth us by his word.*

15. *By faith Abraham went into a strange countrey in expectation of the promised land: So we by faith do*

Rev. 21. 2. *look for the celestiall Jerusalem which God hath prepared in the bea-*

Psal. 39. 12. *vens. We are strangers and pilgrimes in this world, and travel by faith unto a celestiall countrey. By faith*

Heb. 11. 11. *Sarab conceived her sonne Isaac*

in her old age : So we being spiritu-
ally dead have received by faith
strength to conceive Christ spiritu-
ally. For as Christ was once concei-
ved in the sanctified wombe of the
virgin *Mary* : So in the faithfull soul,
which hath kept it selfe pure from the
contagion of the world, he is every
day spiritually born. *By faith Abraham offered up Isaac* : So also we by
faith do spiritually mortifie and sa-
crifice our own will, which is the
beloved sonne of our soul : For *he Mat. 16. 24*
which will follow Christ must denie
himself, that is, renounce his own
will, his own honour, and the love of
himself. *By faith Isaac blessed Jacob* : *Heb. 13. 24*
So we by faith are made partakers
of all divine benedictions : For *in the Gen. 22.*
seed of Abraham, that is, in Christ, *18. 12*
all nations shall be blessed. *By faith Heb. 11. 23*
Joseph prophesied of the Israelites
going out of Egypt, and gave com-
mendment concerning his bones : So
we by faith expect an egressse out of
the spirituall Egypt of this world,
and a blessed resurrection of the bo-
die. *By faith Moses was preserved*
for three moneths : So faith hideth
23.

us from the tyrannie of Satan, untill
 at length we be brought into Gods
 royall palace, and be adopted spiri-
 tuall kings. By faith Moses chose
 rather to suffer affliction with the peo-
 ple of God then to live in the glorie
 of Egypt : So faith begets in us the
 contempt of glorie, honour, riches,
 and the pleasures of this world, and
 excites in us the desire of the king-
 dome of heaven. By faith we choose
 rather the ignominie of Christ then
 the treasures of this world. By faith
 Moses left Egypt, and feared not the
 kings anger : So faith doth animate
 and confirm us, that we are not ter-
 rified by the threats of the tyrants of
 this world, but rather obey the call
 of God with a courageous and con-
 stant mind. By faith Israel celebra-
 ted the Passeover : So also we by
 faith do celebrate a Passeover. Christ
 was sacrificed for our Paschal lambe,
 whose flesh is meat indeed, and
 whose bloud is drink indeed. By
 faith the Israelites passed through
 the red sea : So we by faith do passe
 through the sea of this world. By
 faith the walls of Jericho fell : So we

by

Joh.6.55.

Heb.11.

29.

Joh.6.20.

by faith destroy all the munitions of Satan. *By faith Rahab was saved: So Heb. 11. 31.* in the universall destruction of this world, by faith we shall be saved from destruction. *By faith the Fathers overcame kingdoms, stopt the mouths of lions, and quenched the force of fire: So we by faith destroy the kingdome of Satan, escape the treacheries and rage of the infernall lion, and are delivered from the scorching of hell-fire.*

332

But faith is not a naked opinion, and profession, but a true and lively apprehension of Christ propounded to us in the gospel, a full perswasion of the grace of God, the confident rest of our soul, and peace which relies only upon the merit of Christ. This faith is begotten of the seed of Gods word: For faith and the Spirit are one, and the word is the coach by which the holy Spirit is brought unto us. The fruit doth follow the nature of the seed: Faith is a divine fruit: Therefore the seed must be divine, and that is, *the word.* As in the creation light was made by the word of God; for God said, *Let there*

Gen. 1.14. there be light, and there was light: So the light of faith ariseth from the light of the word of God: In thy light shall we see light, saith the Psalmist. Seeing faith doth joyn us unto Christ, seeing it makes us one with him, therefore it is the mother of all virtues in us. Where there is faith, there is Christ; where Christ is, there is an holy life; to wit, true humility, true gentlenesse, true love. Christ and the holy Spirit are not severed: where the holy spirit is, there is true holynesse: Therefore where there is not an holy life, there is not the sanctifying Spirit. And where there is not the Spirit neither is there Christ; where there is not Christ, neither is there faith.

Joh. 15.4. Whatsoever branch doth not suck its life and nourishment from the vine is not to be judged a part of the vine: So neither are we yet joyned to Christ by faith, unlesse we suck our life and nourishment from him. Faith is a kind of spirituall light: For our hearts are enlightened by faith: Therefore it spreads abroad the rayes of good works: But where the

the rayes of spirituall life are not, there is not yet the true light of faith. Bad works are the works of darknes: But faith is light: And what communion ^{2. Cor. 6. 1} is there between light and darknesse? Bad works are the seed of Satan: But faith is the seed of Christ: And what communion is there between ^{2. Cor. 6. 1} Christ and Satan? By faith our hearts ^{15.} are purified: But how can there be any inward purity in the heart, when the words are impure, and the outward works appear impure? ^{1. 14. ad 1.} Faith is the victorie which overcometh ^{1. Joh. 5. 47} the world: And how can there be true faith there, where the flesh overcometh the Spirit and leadeth it as it were captive? By faith we have Christ and in Christ eternall life: But no impenitent sinner that persevereth in his sinnes, can be partaker of eternall life: How then can he be partaker of Christ? How can he be partaker of faith? Kindle in us, O Christ, the light of true faith that by faith we may obtain eternall salvation.

Meditat. XL.

Of the spirituall wedlock of Christ
and the Soul.

*Christ is by marriage knit to thee,
If thou to him by sanctitie.*

Mat. 2. 19.

John 2. 1.

Affilat.

Rom. 9. 5.

I will betroth thee unto me for ever, saith Christ unto the faithfull soul: Christ therefore would be present at the marriage which was celebrated in Cana of Galilee, to shew that he came into the world to spirituall marriages. Rejoyce in the Lord with gladnesse, and leap thou faithfull soul for joy in thy God, who hath clothed thee with the garments of salvation, and compassed thee about with the robes of righteousness; like a spouse adorned with jewels and bracelets. Rejoyce for the honour of the bridegroom: Rejoyce for the beauty of the bridegroom: Rejoyce for the love of the bridegroom. His honour is the greatest that can be: For he is true God blessed for ever. How great then is the dignity of this creature, I mean the faithfull soul, seeing

seeing the Creatour himself is willing to betroth her unto himself! His beautie is the greatest that can be: For he is beautifull above the sonnes of men: for they saw the glorie of him, *as the glory of the onely-begot-
son of the Father.* His face shined like the sunne, and his garments were white as snow. His lips were full of grace, and he was crowned with glory and honour. How great then is his mercy, that he being the chiefest beautie doth vouchsafe to choose the soul of man to be his spouse, whereas it is defiled with the stains of sinne! On the bridegrooms part there is the greatest majestie: On the spouses part there is the greatest infirmitie. On the bridegrooms part there is the greatest beautie: On the spouses part there is the greatest deformity. And yet farre greater is the love of the bridegroom towards the spouse then of the spouse towards the bridegroom, whose honour and whose beauty doth so farre excell. Behold, thou faithfull soul, behold the infinite love of the bridegroom! It was his love that drew him down from heaven.

Anselm,

John 1.14.
Mat. 17.2.

Psalm 45.2.
Psalm 8.5.

heaven unto the earth : It was his love that bound him to a pillar : It was his love that fastened him to the crosse : It was his love that enclosed him up in the grave : It was his love that he descended into hell. What could make him to do all these things ? Surely, it was his love towards his spouse. But our hearts are stony and heavier then lead if the bond of so great love cannot draw us unto God, whereas it hath drawn God unto us.

Ezek. 16.
22.

Isa. 61.10.

Ezv. 19.8.

Gen. 29.27.

Naked was his spouse, and being naked could not be admitted into the royall palace of the heavenly King : And he hath clothed her with the garments of righteousness and salvation, whereas she lay enwrapped and involved in the foul coat of her sinnes, and the most filthy rags of iniquitie : He hath granted unto her to be arrayed in fine linen, clean and white : the fine linen is the righteousness of Saints : That garment is the righteousness which was obtained by the death and passion of

the bridegroom himself. Jacob laboured fourteen years to obtain Rachel to be his wife : But Christ for thirty

thirty four years almost endured hunger, thirst, cold, povertie, ignominie, reproches, bonds, whips, the bitternesse of gall, and death upon the crosse, to purchase unto himself the faithfull soul to be his spouse.

Samson went down and chose out Judg. 14.1. of the Philistines, which were adjudged to destruction, a wife unto himself: The Sonne of God came down and chose unto himself a spouse out of men that were condemned and subject to eternall death. The whole stock of the spouse was at enmitie with the heavenly Father, and he by his most bitter passion hath reconciled it unto his Father. The spouse was prostrate upon the face of the earth, and Ezek. 16. *polluted in her own bloud*: But he hath wasb. 32. *wash-* Ezek. 16.9. *ed her with the water of baptisme*, and cleansed her with a most holy laver: He hath cleansed the bloud of his spouse with his own bloud: For *the bloud of the Sonne of God doth* 1. Joh. 1.7. *cleanse us from all our sinnes*. The spouse was deformed: But he hath *anointed her with the oyl of grace* Ezek. 16.9. and mercy. The spouse was not honourably

xi

Tentull.

Ezek. 16.
19.

Layfitt.

Layfitt.

nourably apparelled, but he hath ~~not~~ *bracelets* and eare-rings upon her: He hath adorned her with virtues and divers gifts of the holy Spirit. The spouse was very poore, and had no pledge to give unto him: Therefore hath he left unto her the pledge of his Spirit, and received frō her the pledge of his flesh, and hath carried it up into heaven. The spouse was hungry: But he hath given unto her *fine flour* and *hony* and *oyl* to eat: He doth feed her with his flesh and bload unto eternall life. The spouse is disobedient, and often breaketh her marriage-faith, she committeth fornication with the world and with the devil, and yet the bridegroom out of his infinite love doth receive her again into favour as often as she returneth unto him by true repentance. Acknowledeg, and confesse, thou faithfull soul, these so many and so great arguments of his infinite love. Love, thou faithfull soul, the love of him that for love of thee descended into the wombe of the virgin: We must love him that delivered up himself for us, so much more then ouf selves,

selves, by how much he is greater then us: Let us make our whole life conformable unto him, who for the love of us made himself wholly conformable unto us. He is justly to be accounted most unthankfull who loveth not again him of whom he was first beloved. How greatly therefore ought we to love him, who for the love of us did as it were forget his own majestic! Happy soul, which by the bond of this spirituall marriage is joyned unto Christ! She doth safely and confidently apply unto her self all the benefits of Christ: even as in another case, by wedlock the wife doth shine glorious by the reflexion of the husbands rayes upon her. Now by faith alone are we made partakers of this blessed and spirituall marriage, as it is written, *I will Hos. 2. 19* *betroth thee unto me in faith*: Faith doth ingraft us into Christ, as a *John. 15. 5* *branch into the spirituall vine*, that we may suck our life and nourishment from him. And as they which are joyned in marriage, *are no more Mar. 19. 6* *two but one flesh*: So they which by *1. Cor 6. 17* *faith are joyned unto the Lord, be-*

D come

come one spirit with him, because
Christ by faith dwelleth in our hearts

Eph. 3. 17. And this faith if it be true, it worketh by love. **Gal. 5. 6.**

Lev. 21. 13. the priests were compelled to *marry virgins*: So the celestiall priest doth spiritually couple unto himself such a virgin as doth keep her self pure and undefiled from the embracements of the devil, the world, and her own flesh. Vouchsafe, O Christ

Rev. 19. 7. at length to admit us unto the *marrage of the Lambe*. Amen.

Meditat. XIII.

Of the mysterie of Christ's incarnation.

*Admire, my soul, the mystery
Of Jesus Christ's nativitie.*

Let us withdraw our minds while from these temporal things, and let us contemplate the mysterie of the Lord's nativitie. The Sonne of God came down from heaven unto us, that we might obtain the adoption of sonnes. God is made man that

Gal. 4. 5.

that man may be made partaker of divine grace and nature. About the ^{I. Pet. 1. 20.} evening of this world would Christ be born; to shew that the benefits of his incarnation concern not this life, but that which is everlasting. In the time of *Augustus* the peace-maker ^{Luk. 2. 1.} would he be born; because he made peace between God and man. In the time of Israels servitude would he be born; because he is the redeemer and deliverer of his people. Under the reigne of a forrein king would he be born; because his *kingdome* was ^{Joh. 18. 36.} *not of this world*. He is born of a virgin, to signify that he is not conceived or born but in the hearts of those that are spirituall virgins, that is, whose minds adhere not unto the world and the devil but unto God in one spirit. His birth was pure and holy, to sanctifie our impure and polluted nativity. He is born of a ^{tertial.} virgin betrothed to an husband, to honour matrimony which was Gods institution. He is born in the darknesse of the night; because he was the true light which illuminateth the darknesse of the world. He is laid in a

Luke 2.7.

Mat. 2.1.

1. Cor. 8.9.

Luke 2.9.

13.

8.

manger, because he is the true food of our souls. He is born betwixt an ox and an asse, that men which were become like unto the beasts might be restored to their former dignities. He is born in Bethlehem, that is, in the house of bread, because he brought with him most plentiful food of divine benefits. He is the first and onely-begotten of his mother upon earth, because he was according to his divine nature the first and onely-begotten of his Father in heaven. He is born poore and needie, to purchase for us celestiall riches. He is born in a stable, to bring us to his royall palace which is in heaven. From heaven is sent the messenger of this so great a benefit, because no man on earth understood the greatness thereof: and further it was meet that the messenger of celestiall gifts should be celestiall. The armies of the angels rejoice, because we are by the incarnation of the Son made partakers of their happiness. To the shepherds first is declared this so great a miracle, because the true Shepherd of our souls came to bring us back.

foot back the lost sheep into the way. To
ixt at the ignoble and those that were de-
wespised is the matter of so great joy
nigh declared, because no man can par-
gnite take thereof, unlesse he become vile-
is, in his own eyes. To them that *watch*
e h over their flocks is his nativitie de-
ntificed, because they onely whose
e fir hearts do watch unto God, and not
oth they that lie snorting in their sinnes,
cordare made partakers of so great a gift.

13. The *quire of heaven*, which was
n he made sorrowfull for the sinne of our
lie, first father, doth now sing and re-
He joyce. The brightness and glory of
o h that Lord and King appeareth now
aven in the heavens, whose lowlinesse
er omen despised here on earth. The an-
se n gel sayes unto them, *Fear not*, be-
reat cause he was born who would quite
wa take away all cause of fear. Joy was
stia declared from heaven, because the
author and giver of joy was born.
e ar Joy is commanded, because enmity
mad between God and man, the cause
th of all sorrow, is removed. *Glory in*
s so *the highest* is rendred unto God which
true our first father, by his unlawfull
ring transgression of the commandment,
oack

102

144.

would have taken away. True peace is obtained by his nativitie, because before men were enemies unto God before their own conscience was their aduersarie ; before, they were in dissencion one with another. True peace is restored to the earth, because he is overcome which held us captive. Let us go with the Shepherd to Christ's manger, that is, to the church, and in his swadling-clothes that is, in the sacred scriptures, shall we find the infant enwrapped. Let us with Mary, the holy mother of our Lord, keep the words of so great a mysterie, and let us every day recall them to our memorie. Let us follow with our voice the angels which sing before us, and let us render unto God due thanks for so great a benefit. Let us rejoice and be glad with all the heavenly army. For if the angels do so greatly rejoice for our sake, how much more ought we to rejoice, seeing unto us he is born and given ? If the Israelites did lift up their voices with jubile when the ark of the covenant was brought unto them, which was but a figure and shadow

Isa. 9. 6.

2. Sam. 6.

5.

3.

shadow of the Lord's incarnation : how much more ought we to rejoice, unto whom the Lord himself is come, and hath taken our flesh upon him ? If *Abraham rejoiced when he saw the day of the Lord*, when the Lord, in an *humane shape* assumed for a time, appeared unto him : what should we do now Christ hath coupled unto himself our nature by an everlasting and inviolable covenant ? Let us admire here the infinite goodness of God, who himself would descend unto us, seeing that we could not ascend unto him. Let us admire the infinite power of God, who of two things most distant, I mean the divine and humane nature, could make one, so nearly, that one and the same should be God and man. Let us admire the infinite wisdom of God, who could find out means to work our salvation, when men and angels saw no means. An infinite good was offended ; and an infinite satisfaction was required : Man had offended God ; of man was satisfaction required : But by man neither could an infinite satisfaction be

Anschein.

made, neither could Gods justice be satisfied without an infinite price : Therefore God was made man, that both he which had sinned might satisfie, and he which was infinite might pay an infinite price. Let us admire this wonderfull temper of Gods justice and mercie , which no creature could find before God did manifest it, and none could fully perceive after it was made manifest. Let us admire these things, and not curiously prie into them : Let us desire to look in, though we cannot conceive all : Let us rather confess our ignorance then deny Gods omnipotence.

Meditat. Xv.
Of the saving fruit of the Incarnation.

*Christ was conceiv'd in Virgins wombe,
That thou might'st sonne of God become.*

Luke 2:10

I Bring you tidings of great joy, saith the angel at our Saviours nativitie : *Of great joy indeed, that is such as passeth mans understanding.* It was a very great evil, that we were

were held captive under the wrath of God, under the power of the devil, and under eternall damnation: But it was yet greater, because men either knew it not, or else did neglect it. But now great joy is declared unto us, because he that delivereth us from all evils is come into the world: He is come, a physician to the sick; Heb. 4.14. a redeemer to the captives, the way to the wanderers, life to them that were dead, and salvation to them that were condemned. As *Moses* was sent Exod. 3.10. from the Lord to deliver the people of *Israel* from the servitude of *Egypt*, so Christ was sent from his Father to redeem all mankind from the devils slaverie. As the dove after the drying up of the waters of the deluge brought an olive-branch into Gen. 8.11. the ark of *Noah*, so Christ came into the world to preach peace and the reconciliation of man with God. Therefore we have cause to rejoice, and conceive great things of the mercy of God. He which loved us Rom. 5.10. so, being his enemies, that he did vouchsafe to assume our nature to be united to his Divinitie, what will he

Eph. 5.29. deny unto us being joyned unto him by participation of our flesh ? *Who ever hated his own flesh ?* How then can that chief and infinite mercy repell us from him, being now made partakers of his nature ? Who can in words expresse, or in thought conceive the greatnessse of this mystery ? Here is the greatest sublimitie, and the greatest humilitie ; the greatest power, and the greatest infirmitie ; the greatest majestie, and the greatest fraultie : What is higher then God, and lower then man ? What is more powerfull then God, and weaker then man ? What is more glorious then God, and more frail then man ? But that chief power found out a means to conjoyn these, seeing that the chief justice did necessarily require such a conjunction. Who also can conceive the greatnessse of this mysterie ? An equivalent and infinite price was required for the sinne of man, because man had turned himself away from the infinite good, which is God. But what could be equivalent to the infinite God ? Therefore infinite justice it self takes

Anselm.

as

as it were of himself an equivalent price: and God the Creatour suffers in the flesh, that the flesh of the creature should not suffer for ever. An infinite goodnesse was offended, and none could intercede but a medi-
tour of infinite power: And what is infinite but God? Therefore God, Cor. 5. himself reconciled the world unto ^{19.} himself, God himself became medi-
tour, God himself redemeſ man. Act 20.28. kind by his own bloud. Who can conceive the greatnes of this mysterie? The chief Creatour was offend-
ed, and the creature sought not with care to appease him, and to be recon-
ciled unto him: So he which was of-
fended assumeth the flesh of the crea-
ture, and becomes Reconciliatour. Man had forsaken God, and turned a-
way himself unto the devil the ene-
my of God: and he that was forsaken makes diligent inquisition after the forſaker, and invites him most boun-
tifully to come again unto him. Man had departed from that infinite good, and fallen into an infinite evil: And that same infinite good, by gi-
ving an infinite price of redemption,
delivered

delivered his creature from that infinite evil. Is not this infinite mercie farre exceeding all the finite understanding and thought of man? Our nature is become more glorious by Christ, then it was dishonoured by Adams sinne. We have received more in Christ then we lost in A-

Rom. 5.10. *dam : Where sinne did abound Gods grace did superabound. In Adam we lost our innocency, in Christ we have received perfect righteousness. Let others admire Gods power : But his divine mercy is yet more to be admired ; although power and mercy in God are equall, for both are infinite. Let others admire our creation : But I had rather admire our redemption ; although creation and redemption are both acts of infinite power. It was a great thing to create man, having deserved nothing : for as yet he had no being : But it seems yet to be greater to take upon him to satisfy for the debt of man, and to redeem him when he deserved evil. It was a wonderfull thing that our flesh and our bones were formed by Gods but yet it is more wonderfull that God*

God would become *flesh of our flesh*, Eph. 5. 30.
and bone of our bones. Be thankfull,
O my soul, unto God, who created
thee when thou wast not, who re-
deemed thee when for sinne thou
wast condemned, and who hath pre-
pared for thee, if by faith thou ad-
here unto Christ, the joyes of heaven.

Meditat. X VI.

Of the spirituall refection of the
godly.

*Christ unto thee, if thou art his,
Both light, and food, and med'cine is.*

Our most bountifull God hath
prepared a great feast : but Mat. 22. 4.
hearts that be hungrie must be
brought unto it. He that tasteth not
feeleth not the sweetnes of the hea-
venly feast : and he which hunreth
not tasteth not. To believe on
Christ, is to come to his heavenly
feast: but no man can believe un-
lesse he confesseth his sinnes with con-
trition and repent him of the same.
Contrition is the spirituall hunger of
the soul, and faith is the spirituall
feed.

delivered his creature from that infinite evil. Is not this infinite mercie farre exceeding all the finite understanding and thought of man? Our nature is become more glorious by Christ, then it was dishonoured by Adams sinne. We have received more in Christ then we lost in *Adam*: *Where sinne did abound Gods grace did superabound.* In *Adam* we lost our innocency, in Christ we have received perfect righteousness. Let others admire Gods power: But his divine mercy is yet more to be admired; although power and mercy in God are equall, for both are infinite. Let others admire our creation: But I had rather admire our redemption; although creation and redemption are both acts of infinite power. It was a great thing to create man, having deserved nothing: for as yet he had no being: But it seems yet to be greater to take upon him to satisfy for the debt of man, and to redeem him when he deserved evil. It was a wonderfull thing that our flesh *Gen. 2.23;* and our bones were formed by Gods but yet it is more wonderfull that God

God would become *flesh of our flesh*, Eph. 5.30.
and *bone of our bones*. Be thankfull,
O my soul, unto God, who created
thee when thou wast not, who re-
deemed thee when for sinne thou
wert condemned, and who hath pre-
pared for thee, if by faith thou ad-
here unto Christ, the joyes of heaven.

Meditat. X VI.

Of the spirituall refection of the
godly.

*Christ unto thee, if thou art his,
Both light, and food, and med'cine is.*

Our most bountifull God hath
prepared a great feast: but Mat. 22.4.
hearts that be hungrie must be
brought unto it. He that tasteth not
feeleth not the sweetnes of the hea-
venly feast: and he which hungereth
not tasteth not. To believe on
Christ, is to come to his heavenly
feast: but no man can believe un-
lesse he confesseth his sinnes with con-
trition and repent him of the same.
Contrition is the spirituall hunger of
the soul, and faith is the spirituall
feed.

feeding. To the Israelites God gave Manna in the wildernes, being the bread of angels: In this feast of the new Testament God giveth unto us the heavenly Manna, that is, his grace and forgivenesse of sinnes, yea his Sonne, the Lord of the angels.

Exod. 16.
15.
Psal. 78.
24, 25.

Joh. 6. 51.

Luke 15.
26.

Luke 14.
20.

2. Cor. 11.
2.

Luke 14.
18.

Christ is that spirituall bread which came down from heaven to give life unto the world. He that is full with the husks of the sinnes, that is, with the delights of this world, desires not that sweetnesse. The outward man perceiveth not what is sweet unto the inward. God gives his Manna in the wildernes, that is, where all earthly meat, and all earthly consolation is taken from the soul. He which had married a wife, refused to come: But the chaste virgins, that is, those souls which neither cleave unto the devil by sinnes, nor to the world by delights, do come unto this feast. I have espoused you, as a chaste virgin, to one husband, saith the Apostle. Our soul must not commit spirituall adultery, that so God may contract spirituall mariage with her. He which had a desire to

go

go see his field refused to come : They which love the pleasures of this world come not unto the sweetnesse of the heavenly feast. The desire is the foot of the soul : Our soul comes not to this mysticall feast unlesse it desires ; and it cannot desire the heavenly sweetnesse, if it be full with this worldly comfort. When the rich young man heard that for Christ he should forfaine his riches, unto which his soul did cleave, *he went* Mat. 19. 22. away sorrowfull. Christ the celestiall Elisha poureth not the oyl of celestiall sweetnesse but *into vessels* 2. Kings 4. 4. which are *empty*. The love of God enters not into the soul, unlesse self-love and the love of the world first go forth. *Where our treasure is there* Mat. 6. 21. *will our heart be also* : If thou makest the world thy treasure thy heart will be on the world. *Love sevanceth* hath force to unite : If thou lovest earth thou art united to earth. Love hath force to alter and change : If thou lovest the world thou shal become worldiy. They which *lay* Luk. 14. 19. oxen and are negotiating come *not* unto Christ : They which *set their* Psal. 62. 10. hearts

hearts upon riches desire not the heavenly riches. Earthly riches by a kind of false shew of sufficiency satiate the desire of the soul, that she may not seek after her true sufficiency in God, which onely doth fully satiate the appetite. All earthly riches consist in the creatures, in silver, gold, building, ground, cattel: but no creature doth fully satiate the soul, because she is more excellent then all the creatures; for they were all made for her use. How insuffici-
ent the creatures are to satiate and fulfill our desires, it appeareth at death, when all creatures forsake us. It is wonderfull that we should so firmly stick unto the creatures, when as they stick unto us so weakly and unconstantly. *Adam*, when he turned away from the consolation of God and sought delight in the tree of the knowledge of good and evil, was driven out of Paradise: Our soul, if it turn away from God unto the creatures, is deprived of celestiall comfort; and is quite driven away from the tree of life. But what remains unto them that neglect this feast?

feast ? *The world passeth away, and 1. John. 2:17.* so do all they that cleave unto it : *17.* The creatures passe away, and all they that put their trust in them. Our heavenly Father sweareth, that they which preferre oxen, fields, wives, that is, any earthly things whatsoever, before the sweetnesse of the heavenly feast, *shall never taste of his Luk. 14.34.* supper. After supper there is no further provision of meat made : and, if we neglect Christ, there is no other remedy left for us. Those contemners shall be punished with eternall famine, and live in eternall darkness. They which would not heare Christ thus inviting them, *Come unto Mat. 11.28.* me, all ye that labour and are beavie laden, shall heare him at length denouncing, *Go, ye cursed, into ever- Mat. 25.41.* lasting fire. The Sodomites were consumed with fire, because being called to this feast by the preaching of *Lot, they would not come. The Gen. 19:24.* fire of Gods wrath, which lasteth for ever, shall consume them who being called by the gospel have despised this feast. At the coming of the *bridegroom, the virgins that Mat. 25.8.* had

10.
Granat.

had no oyl in their lamps, staying too long, were ~~some~~ ~~one~~ : So they whose hearts in this world are not filled with the oyl of the holy Spirit, shall not be admitted by Christ to the participation of joy, but they shall have the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace, & the gate of good works shut against them. Christ hath yet an inward kind of calling : and happy is he that heares it ! Christ often *knocks at the gate* of our hearts by holy desires, devout sighs, and pious cogitations ; and happy is he that openeth unto him ! As soon as thou feelest in thy heart any holy desire of heavenly grace, assure thy self that Christ knockes at thy heart : Let him in, let he passe by, and afterwards shut the gate of his mercy against thee. As soon as thou feelest in thy heart any spark of godly meditations, persuadeth thy self that it was kindled by the heat of divine love, that is, of the holy Spirit ; cherish and nourish it, that it may grow to be a fire of love :

1. Thef. 5. Take heed that thou *quench not the Spirit,*

Spirit, and hinder the work of the Lord. *He that destroyeth the temple of the Lord shall feel his severe judgement*: Our heart is the temple of the Lord: and he destroyeth it, whosoever refuseth to give place to the holy Spirit inwardly calling by the word. In the old Testament the prophets could heare the Lord speaking inwardly: In the new Testament all the true godly do feel those inward motions of the holy Spirit drawing them. Blessed are they which heare and follow!

Meditat. XVII.**Of the fruits of Baptisme.**

*If thou polluted art with sin,
The fountain's open, enter in.*

Remember, thou faithfull soul, the grace of God conferred upon thee in the saving laver of baptisme. Baptisme is the *Laver of regeneration*: Therefore he that is dipt in the laver of baptisme is no longer altogether carnall as before: but because he is *born of God by water*.

for and the Spirit, therefore he is al-
Rom. 8. 14. *so the sonne of God ; and because a*
sonne, therefore an heir also of eter-
nall happinesse. As the eternall Fa-
ther at the baptisme of Christ utter-
Mat. 3. 17. *ed this voice, This is my beloved*
Sonne : So all those that believe and
are baptized, he adopteth to be his
sonnes. As at the baptisme of Christ
the holy Ghost appeared in the
shape of adove : So also is he present
at our baptisme, and gives force unto
it : yea, he is conferred by baptisme
upon the beleivers, and effects in
them new motions, that they be-

Mat. 10. 16. *come wise as serpents, and innocent*
as doves. As it was at the creation,
so is it also at our regeneration : At
Gen. 1. 2. *the first creation of things the Spirit*
of the Lord moved upon the waters,
and gave a vitall force unto them : So
also in the water of baptisme the ho-
ly Ghost is present, and makes it a
saving means of our regeneration.
Christ himself our Saviour would be
baptized, that he might leave a testi-
monie that by baptisme we are
made his members. Oftentimes me-
dicines are applyed to the head to
heal

heal some other parts of the bodie: Christ is our spirituall head ; he received the medicine of baptisme for to heal his mysticall bodie. God in the old Testament made *a covenant* Gen. 17. with his people *by circumcision* : So ^{11.} by baptisme in the new Testament we are received into the covenant of God. Baptisme succeeded in the place of circumcision : He therefore that is in the covenant of God need not be afraid of the devils accasation. *In baptisme we put on Christ* : Gal. 3. 27. And from hence it is that the Saints are said to have made their robes Rev. 7. 14. *white in the bloud of the Lambe.* Christs perfect righteousness is that beautifull robe: whosoever therefore hath put on this robe, let him not fear the stains of sinne. There was a pool in Jerusalem about the sheep-market, into which at a certain time the angel of the Lord descended John 5. 4. and troubled it, and he that first descended into it after the troubling of the water was cured of what disease soever: The water of baptisme is that pool which healeth us of every disease of sinne, when the holy Spirit descends

descends into it, and troubles it with the bloud of Christ, who was made a sacrifice for us: In like manner in time past the sacrifices were washed in that pool at Jerusalem.

As at the baptisme of Christ *the*
Mat. 3.16. *heavens were opened: so also at our*
baptisme the gate of heaven is open-
ed unto us. At the baptisme of Christ
all the holy and sacred Trinitie was
present: And so likewise at our ba-
ptisme: And so by the word of pro-
mise, which is annexed unto the ele-
ment of water, faith receiveth the
grace of the Father adopting, the
merit of the Sonne cleansing, and the
efficacie of the holy Ghost regene-
rating. Pharaoh and all his host was
drowned in the red sea; the Israelite
Exod. 14. *passed through safe and sound: So in*
baptisme all the host of vices is
drowned; and the faithfull safely at-
tein to the inheritance of the king-
dome of heaven. Therefore also in
baptisme that sea of glasse which
John saw: Through it, as through a
kind of glasse, the brightness of the
sunne of righteousness enters into
our minds. And that sea was before
the

the throne of the Lambe: The church
is the throne of the Lambe, in which
only the grace of holy baptisme is
to be had. The prophet *Ezkiel* Ezek. 47. 1.
saw *waters going out of the temple*,
which did quicken and heal all: In
the spirituall temple of God, that is,
in the church, the saving waters of
baptisme do yet spring forth, into Mic. 7. 19.
the profunditie whereof our sinnes
are thrown: Whosoever come unto
it shall be healed and live. Baptisme
is the spirituall floud in which all
flesh of sinne is drowned. The im-
pure crow goes forth like the Devil:
But the dove like the holy Ghost
flies and brings the olive-branch,
that is, peace and tranquillitie unto
our minds. Remember therefore,
thou faithfull soul, the greatnesse of
the grace of God conferred upon
thee in baptisme, and render due
thanks unto him.

The more plentifull grace is con-
ferred upon us in baptisme, the more
diligent must we be in the custodie
of the gifts conferred. *We are buried* Rom. 6. 4.
with Christ by baptisme: Therefore
as Christ was raised up from the
dead

dead unto the glory of his Father: So
John 5. 14. let us walk in newnesse of life. We
are made whole, let us sinne no more,
lest a worse thing happen unto us.
We have put on the most precious
robe of Christ's righteousness: There-
fore let us not defile it with the stains
of sinne. Our old man is crucified and
dead in baptisme: Let the new man
therefore live in us. We are regene-
rated and renewed in the spirit of our
minds by baptisme: Therefore let
not the flesh domineer over the spi-
rit. Old things are past: Behold all
things are become new: Let not there-
fore the oldnesse of the flesh prevail
against the newnesse of the spirit.
We are made the sonnes of God by
spirituall regeneration: Let us there-
fore live as it becometh the sonnes
of such a Father. We are made the
temple of the holy Ghost: Let us
therefore prepare a thankfull seat for
such a guest. We are received into
Gods covenant: Let us take heed
therefore that we do not serve un-
der the devil, and so fall from the
covenant of grace. Effect in us all
these things, O blessed Trinity in U-
nitie!

Eph. 4. 23.

2. Cor. 5.
17.

nine ! Thou that hast given us such grace in baptisme, give us also the grace to persevere in it.

Meditat. XVIII.

Of the saving participation of the body and bloud of Christ.

He that doth eat and drink by faith in Christ's flesh and bloud salvation hath.

He that eateth my flesh, and drinketh my bloud, shall live for ever, saith Christ. Exceeding great was the bountie and goodnesse of our Saviour, in that he did not onely assume our flesh, and exalt it to the throne of celestiall glory, but also feedeth us with his bodie and bloud unto eternall life. Oh the saving delicates of the soul ! Oh the heavenly and angelicall food to be desired ! Although the angels did desire to look into this mysterie, yet he did not assume the nature of the angels, but the seed of Abraham. Our Saviour is nearer unto us then unto

lawh

E

the

1. Pet. 1. 3

13. Heb. 1. 16;

1. John 4:
13.

Matt. 26.
3, 28.

Joh. 6. 54

Matt. 10.
30.
Luke 10.
20.
Isa. 49. 16.
Ma. 46. 3.

the angels: for we have knowledge of his love by this, in that he hath given us of his own Spirit; neither of his Spirit onely, but of his bodie and bloud: For so faith Truth it self, of the bread and wine in the Eucharist: *This is my bodie; This is my bloud.* How can the Lord forget those whom he hath redeemed with his bodie and bloud, and whom he hath nourished with his bodie and bloud? *He that eateth the flesh, and drinketh the bloud of Christ, remaineth in Christ, and Christ in him;* I do not much marvel therefore that the hairs of our head are numbered, that our names are registered in heaven, that we are described in the hands of the Lord, and that we are carried in his bosome, seeing that we are fed with the bodie and bloud of Christ. Without doubt great is the dignitie of our souls, seeing that they are fed with a price of redemption of such value. Great also is the dignitie of our bodies, which being redeemed and fed by the bodie of Christ become the habitacles and temples of the holy Ghost, and the

dwelling- places of the whole and most holy Trinitie. It cannot be that they shall remain in the grave, being fed with the bodie and bloud of our Lord. This is meat indeed. We eat it: But we change it not into the nature of our bodie, but are changed into it. We are the members of Christ, and are animated by his Spirit, and fed with his body and bloud. *This is the bread which came down from heaven, and giveth life unto the world: He that eateth thereof shall never hunger.* This is the bread of grace and mercy; Of this whosoever eateth, he shall taste and see psal. 34. 8. how sweet the Lord is, and receive John 1. 16. of his fulnesse grace for grace. *This is the bread of life, not onely the living bread, but the quickning bread: Whosoever eateth thereof, he shall live for ever.* This is the bread which John 6. 38. came down from heaven; neither is it onely heavenly, but it makes those that eat thereof heavenly: They which eat it savingly in the spirit, shall become heavenly, because *they shall not die, but shall be raised again at the last day.* They shall be raised again,

again, burneth judgement; because he that eateth of this bread cometh not into judgement, nor into condemnation; because there is no condemnation to them that are in Christ Jesus; but they shall be raised to life and salvation.

Rom. 8. 1.

John 6. 56.

55;

Isa. 55. 2.

Psal. 36. 8.

John 4. 14.

Isa. 55. 1.

For he that eateth the flesh of the Sonne of man, and drinketh his blood, hath life in himself, and shall live through Christ. *Fleſh is meat indeed, and his bloude is drink indeed.*

Let us be filled therefore with the meat, not of our works, but of the Lord. Let us be abundantly satisfied with the fatnesse, not of our house, but of the Lord.

This is the true fountain of life; He that shall drink of this water shall never thirst; but it shall become in him a fountain of water springing up unto eternall life.

All ye that thirst come unto these waters, and ye that have no silver, make haste, buy without money. Let them that thirst come and come, thou my soul, that art vexed with the raging heat of sinne. But if thou beest destitute of the silver of thy merits, make haste the rather: If thou hast no merits of thine

own,

own, make haste the more ardently to the merits of Christ: Make haste therefore, and buy without silver. Here is the chamber of Christ and the soul, from which let not thy sinnes deterre thee, and into which let not thy merits enter. For what can be our merits? They lay out their ^{Isa. 55. 2.} silver, and not for bread; they labour, and not for fulnesse. Our labours do not satiate, neither is the grace of God bought with the silver of our merits: Therefore heare, O my soul, and eat that which is good, and thou shalt be delighted with fatnesse. These words are spirit and life, and the words of eternall life. The cup ^{John 6. 63.} of benediction is the communion of the ^{1. Cor. 10. 15.} bloud of Christ, and the bread which we break is the participation of the ^{1. Cor. 6. 17.} Lords bodie. We cleave unto the ^{1. Cor. 6. 17.} Lord: Therefore we are one Spirit with him. We are united unto him, not onely by the communion of nature, but also by the participation of his bodie and bloud. I do not therefore say with the Jews, *How say this man give us his flesh to eat?* but rather cry out, *How doth the boldnesse* ^{John 6. 52.}

Lord distribute unto us his flesh to eat, and his bloud to drink ! I do not pric into his power, but do admire his benevolence : I do not examine his majestie, but I reverence his goodness : His presence I believe, the manner of his presence I know not : I am certainly assured that it is most near and inward. *We are members of his body : flesh of his flesh, and bone of his bones. He dwelleth in us, and we in him.* My soul desireth to dive by cogitation into this most profound abyss, but cannot find with what words to set forth and declare that goodness ; and therefore is altogether amazed at the sight of the greatness of the grace of the Lord, and the glory of the blessed.

Ephes. 5:
30.

Joh. 6. 56.

Meditat. XIX.

Of the mysterie of the Lords Supper.

*Be wise: Do not too farre enquire
To that thou rather shouldest admire.*

IN the Lords holy Supper there is
I set before us a mysterie to be
tsemble

trembled at, and to be adored of us by all means : There is the treasure and treasure of divine grace. We know that there was a tree of life ^{Gen. 2.9.} planted by God, whose fruit might have conserved our first parents and their posteritie by the fertilitie and felicitie thereof. There was also placed in paradise a tree of the knowledge of good and evil : But even that which was appointed by God for their salvation and life, and for an exercise of their obedience, became unto them an occasion of death and condemnation, whilst they, poore wretches, obeyed the devils allurements, and their own desires. Here also is prepared a tree of life, that sweet wood, whose leaves are for medicine, and whose fruit for meat : The ^{Ezek. 47.} sweetnesse thereof doth take away the bitternesse of all evils, yea of death it self. Unto the Israelites was given Manna, that they might be ^{Exod. 16. 3.} fed with heavenly food: Here is that ^{15.} true Manna, which came down from ^{Joh. 6. 35.} heaven to give life unto the world. This is the heavenly bread, and the angelicall meat, of which ^{who soe}

Exod. 23.
 43. ver eateth shall never hunger. The
 Israelites had the ark of the cov-
 enant, and the mercy-seat, where they
 might heare the Lord speak face to
 face : Here is the true ark of the co-
 venant, that is, the most sacred bodie
 of Christ, wherein the treasures of
 all science, knowledge, and wisdom
 are laid up. Here is the true mercy-
 seat in the blood of Christ, which
 Ephes. 1.6. makes us to be beloved in the belo-
 ved : neither doth he speak unto us
 only by his inward consolation,
 but also dwelleth in us : neither doth
 he feed us only with heavenly Man-
 na, but with himself. Here is the
 gate of heaven indeed, here is the an-
 gels ladder : For can heaven be great-
 er then he that is in heaven ? Can
 heaven be more nearly united unto
 God then the flesh and humane na-
 ture which he hath assumed ? Heav-
 en indeed is the throne of God : But
 in the humane nature assumed by
 Christ resteth the holy Spirit. God
 is in heaven : But in Christ dwelleth
 the fulnesse of the Divinitie. Certain-
 ly, this is a great and infallible pledge
 of our salvation. He had no greater
 thing

Gen. 28.
 22.

Ma. 66. 1.

16. 11. 2.

Col. 2. 9.

Ambrose.

thing to give unto us: For what is greater then himself? What is so closely united unto him as his humane nature which is assumed into the fellowship of the most blessed Trinitie, and made the treasury of all heavenly goods? What is so nearly conjoyned unto him as flesh and bloud? And yet with these most heavenly nourishments doth he refresh us miserable worms, and make us partakers of his nature: and shall not he then make us partakers of his grace? *Who ever hated his own flesh?* Eph. 5. 29.
How can the Lord then despise us whom he feedeth with his own flesh and bloud? How can he forget those unto whom he hath given the pledge of his own bodie? How can Satan be able to overcome us, seeing that we are fed with heavenly food, that we faint not in battell? We are dear unto Christ; because he bought us at so dear a price: We are dear unto Christ; because he feeds us with such dear and precious things: We are dear unto Christ; because we are his Eph. 5. 30. flesh and members. This is the onely Panacea of all spirituall diseases, this Ierusalem.

Bernard.

is the medicine of immortalitie: For what sinne is there so great, that the sacred flesh of God cannot expiate? What sinne is so great, that the quickning flesh of Christ cannot heale? What sinne so mortall, that is not taken away by the death of the Sonne of God? What fierie darts of the devil can be so deadly, that they cannot be quenched in this fountain of divine grace? What so great stain of the conscience, that this blood cannot purge? The Lord was present

Exod. 13.21 to the Israelites in a cloud and in fire: - But here is no cloud but the sunne of righteonsnesse, the present light of our soules: Here is not felt the fire of Gods furie, but the heat of his love; neither doth he depart from us, but makes his mansion with us. Our first parents were brought into paradise, that most sweet and fragrant garden, the type of eternall beatitude, that being put in mind of Gods bountie, they might perform due obedience unto their Creatour. Behold, here is more then paradise in this place. For the creature is filled with the flesh of the Creatour: The

John 14.23.Gen. 2.8.

[peni-

penitent conscience is cleansed by the bloud of the Sonne of God: By the bodie of Christ are nourished the members of Christ the head. The faishfull soul is fed with divine and heavenly dainties. The sacred flesh of God, which the Angelsadore in the unitie of person, which the Archangels reverence, at which the Powers do tremble, and which the Virtues admire, is our spirituall food. *Let Psal.96.11.*
the heavens rejoice, and let the earth be glad, but much more the faishfull soul, upon whom such and so great benefits are bestowed.

Meditat. XX.

Of serious preparation before we come to the Lords Supper.

*A wedding-garment put thou on,
Or keep from this communion.*

Here is no common cheer, nor the feast of some ordinarie king; but here is the holy mysterie of the body and bloud of Christ to be handled

handled of us: Therefore a due preparation is required, lest we find death in stead of life, and receive condemnation in stead of men.

Gen. 18, 2. *cy.* How did that most holy **Pant**
arch so famous for the strength of his
faith, how did he fear and tremble
when the Sonne of God appeared
unto him in the shape of man, and
threatened that he would destroy So-
dom? Here the Lambe of God is
not set before us to look upon, but to
be tasted and eaten.

a. Ch. 26. *16,* **19.** *Uzziah* coming
inconsiderately unto the **ark** of the
covenant, was by the Lord suddenly
smitten with a leprosie:

1. Cor. II. *27,* **29.** What won-
der is it then, if *he that eats of this
bread, and drinks of this wine unwor-
thily, eateth and drinketh his own
condemnation?* For here is the true
ark of the new covenant, which was
prefigured by the old. Now the Apo-
stle teacheth true preparation in one

1. Cor. II. *28.* word: *Let a man examine himself,
and so let him eat of this bread.* Now
as all divine examination is to be
squared according to the rule of di-
vine Scripture, so also is this, which
Pant requires. Let us therefore con-
sider

sider in the first place our own infirmitie: for what is man? *Dust and Gen. 3.17. Ashes.* We were made of the earth, we live of the earth, and we return to the earth.

What is man? Stinking seed, a sack of dung, and meat for worms. Man was born to labour and not to honour. Man is born of a woman, and therefore with guiltiness. He liveth but a short time, and therefore in fear: he is full of many miseries, and therefore of weeping: many indeed, because both of body and soul. Man knoweth neither his beginning nor his end. We have our being for a while like a fading flower. But this short life hath long sorrows and labours. Let us consider in the second place our unworthiness. Verily, every creature in respect of the Creator is a shadow, a dream, nothing: Therefore man also. But man is unworthy in a greater and more grievous manner: For he offended his Creator by his sinne. God is just by nature and by essence: Therefore by his nature and by his essence he is offended and displeased with sinne.

What

Deut.4.34. What are we stubble to that consuming fire? How shall our most filthy deeds appear? How shall our ini-

Psal.20.8. quities which thou settest before thee, and our errours which thou placest in the light of thy countenance? God is infinite, and alwayes like himself of infinite justice and infinite anger: And if in all his works, then certainly in his anger, justice,

Rom.8.32. and revenge, God is altogether great and wonderfull. *He that spared not his own Sonne,* will he spare his own workmanship? *He that spared not the most holy one* will he spare the wicked servant? God so hateth sinne that he doth punish it even in the best-beloved: as it appears by Lucifer the prince of the angels. But let not this examination respect us onely, but the blessed bread also, which is the communication of the Lords bodie:

Then shall the true fountain of grace, and the inexhaustible spring of mercie appear. God cannot altogether neglect us, seeing that he maketh us partakers of his own flesh: *For who ever hated his own flesh?* Therefore this holy banquet shall transform

our

**Ephes.5.
29.**

our souls: This most divine banquet shall make us divine men; until at length we be made partakers of future happiness, being made capable *Nation* of God wholly and onely, and wholly like unto God. What we have hereby faith, and in a mystery, there we shall have in deed, and openly: Yea our bodies have attained to this dignitie, that in them we shall *see* I.Cor.13.
I.2. *God face to face*: I say our bodies, which are now the temples of the holy Ghost, and are sanctified and quickned by the body and bloud of Christ dwelling in us. This most holy medicine cures all the wounds of sinne: This quickning flesh overcometh all mortall sinne: This is the most holy seal of divine promises, which we may shew before Gods judgement. Having this pledge we may glory, and be secure of eternall life. If Christ his body and bloud be exhibited unto us, assuredly all other benefits by that most holy body and most blessed bloud are prepared for us: How can he that hath given us the greater things deny us the lesse?

He that hath given his Sonne to us, John 3.16.
how

Rom. 8.32. *Isa. Shall he not give all other things with him?* Let the spouse therefore be glad and rejoice; for the time is at hand when she shall be called to the marriage of the Lamb: Let her put on precious apparel, let her put on her wedding garment, that she be not found naked. This garment is the bridegrooms righteousness, which we put on in Baptisme: But our righteousness is so farre from being a wedding-garment, that it is as the cloth of a menstruall woman. Let us be afraid therefore to bring the most filthy and stinking rags of our works to this nuptiall solemnitie. Let the 2. Cor. 5.3. *Lord cover us, that we be not found naked.*

Meditat. XXI.

Of Christ's ascension.

*Christ is ascended up on high:
And we must up like eagles flie.*

Meditate upon thy bridegrooms ascension, thou faithfull soul: For Christ withdrew his visible presence from the faithfull, to exercise their

their faith : And blessed are they John 3:2.
that see not, and yet believe. Where our ^{22.}
treasure is, there let our heart be also : ^{Mat. 6.21.}
Christ our treasure is in heaven : Let
our hearts therefore be set upon those ^{Col 3.2:}
things that are heavenly, and medi-
tate upon the things that be above.
The spouse desires with most earnest
sighs the return of her beloved : So
let the faithfull soul desire the co-
ming of that day, when she shall be
admitted to the ^{Rev. 16.7.} marriage of the
Lambe : Let her put her confidence
in the pledge of the holy Spirit,
which the Lord left unto her at his
departure : Let her put her confidence
in the bodie and blood of the Lord,
which she receives in the mysterie of
the supper : And let her believe that
our bodies which are filled with this
incorruptible food shall at length be
raised up again. That which we now
believe, we shall then see : Our hope
shall then be reall fruition : The Lord
is present unto us here, while we are
on the way, in a strange shape : But
in the mansion of our heavenly coun-
try we shall behold him and know
him as he is. It was our Saviours
will,

Rom. 8.32. *How shall he not give all other things with him?* Let the spouse therefore be glad and rejoice; for the time is at hand when she shall be called to the marriage of the Lambe: Let her put on precious apparel, let her put on her wedding garment, that she be not found naked. This garment is the bridegrooms righteousness, which we put on in Baptisme: But our righteousness is so farre from being a wedding-garment, that it is as the cloth of a menstruous woman. Let us be afraid therefore to bring the most filthy and stinking rags of our works to this nuptiall solemnitie. Let the 2. Cor. 5.3. *Lord cover us, that we be not found naked.*

Meditat. XXI.

Of Chriks ascension.

*Christ is ascended up on high:
And we must up like eagles flie.*

Meditate uppon thy bridegrooms ascension, thou faithfull soul: For Christ withdrew his visible presence from the faithfull, to exercise their

their faith : And blessed are they John 3:2.
that see not, and yet believe. Where our treasure is, there let our heart be also : Mat. 6.21.

Christ our treasure is in heaven : Let our hearts therefore be set upon those Col 3.2:
things that are heavenly, and meditate upon the things that be above.

The spouse desires with most earnest sighs the return of her beloved : So let the faithfull soul desire the coming of that day, when she shall be admitted to the marriage of the Rev. 16.7:

Lambe : Let her put her confidence in the pledge of the holy Spirit, which the Lord left unto her at his departure : Let her put her confidence in the bodie and blood of the Lord, which she receives in the mysterie of the supper : And let her believe that our bodies which are filled with this incorruptible food shall at length be raised up again. That which we now believe, we shall then see : Our hope shall then be reall fruition : The Lord is present unto us here, while we are on the way, in a strange shape : But in the mansion of our heavenly countrey we shall behold him and know him as he is. It was our Saviours will,

Act. L. 12. will, to ascend up from the mount of
 Olives. The olive is a signe of peace
 and joy: Therefore not without
 cause did he ascend up from the
 mount of Olives; because by his pa-
 ssion he hath purchased peace and
 tranquillitie for terrified and amazed
 consciences. Not without cause did
 he ascend up from the mount of
 Olives: For the court of heaven did
 exceedingly joy to receive him. The
 mount doth call and invite us to
 heavenly things: seeing therefore we
 cannot follow him with our bodily
 feet, let us follow him with the feet
 of our holy desires. Moses also in
 like manner ascended up unto the
 Lord in the mount. The holy patri-
 archs worshipped in the mount. A-
 braham made choice of the mount,
 and Lot of the plain: Let the faithfull
 soul leave the plain of this world,
 and by holy devotion go up to the
 heavenly mount: So shall she feel
 God speaking unto her inwardly,
 and that most sweetly: So in her
 John. 4. 24. prayers may she worship in spirit: So
 shall she be able with Abraham to
 escape the everlasting fire prepared
 for

Exod. 19.

3. Joh. 4. 20.

Gen. 13.

11, 12.

John. 4. 24.

for the plain of this world. Bethanie signifieth a village of humilitie and affliction, by which we must passe to the kingdome of heaven, even as Christ himself passed from the place of affliction to the joyes of heaven. Till this time heaven was shut, and paradise, which is above, was kept by a flaming sword: But now Christ being conquerour doth set open heaven unto us, to shew us the way into our heavenly countrey, from which we had fallen away. The disciples *were lifting up their eyes, and looking* Gen. 3. 24
up towards heaven: So let the true disciples of Christ lift up the eyes of their heart to behold heavenly things. Lord Jesus, what a glorious Gloria clause followed thy passion! How happy and sudden a change is this! How did I see thee suffering on mount Calvarie, and how do I behold thee now in the mount of Olives! There thou wast alone; here thou art accompanied with many thousands of angels: There thou didst ascend up to the crosse; here thou dost ascend up into heaven in a cloud. There thou wast crucified between

tween thieves ; here thou rejoylest among the companies of angels : There thou wast nailed to the cross as a condemned man ; here thou art at libertie, and dost deliver those that were condemned : There, dying and suffering ; here, rejoicing and triumphing. *Christ is our head, we are his members.* : Rejoyce therefore and be glad, thou faithfull soul, for the ascension of thy head. The glory of the head is the glory also of the members.

Eph. 5. 23.
30.

*Max. of
the resur-
rection.*

Where our flesh doth reigne, there let us believe that we shall also reigne : Where our bloud doth rule, let us hope that we shall also obtein glorie : Though our sinnes do hinder us, yet the communion of nature doth not repell us : Where the head is there shall the other members be also : Our head is entred into heaven : therefore the members have just cause to hope for entrance ; not onely so, but that they have possession there already. Christ descended from heaven to redeem us ; and again he ascended up into heaven to glorieus. Unto us was he born, for us did he suffer : For us therefore did he ascend.

Eusebius

ascend. Our charitie is confirmed by *Bernard*,
Christs passion, our faith by Christs re-
surrection, our hope by Christs ascent-
sion. We must follow Christ our bride-
groom not onely with our ardent de-
sires, but also with our good works.
Into that citie which is above *nothing* *Re. 21.*
shall enter that is defiled: In token of ^{27.}
this the angels that came from the
heavenly Jerusalem appeared in *white* *Act. 1. 10.*
apparel; by which puritie and innocen-
cie is figured. With the Doctour of *Eusebius*,
humilitie there ascended no pride; with the Authour of goodness there
ascended no malice; with the Lover of
peace there ascended no discord; and
with the Sonne of the Virgin there
ascended no lust. After the Parent of
virtues there ascend no vices; after
the Just there ascend no sinnes; and
after the Physician there can ascend
no infirmities. He that desires to see
God hereafter face to face, let him
here so live as in his sight. He that
hopes for celestiall things, let him con-
temn terrestriall. O draw our hearts
to thee, good Jesus!

Meditat. XXII.

An Homilie of the holy Ghost.

*God sealeth by his holy Spirit
As many as shall live inherit.*

Acts 2:4.

*Exod. 19:
11.*

Rom. 4:15.

Our Lord ascending up into the
heavens, and entring into his
glory, sent the *holy Ghost* unto the
disciples upon the day of Pentecost.
As in the old Testament God when
he proclaimed the law in *mount Si-
nai came down unto Moses*: So when
the gospel was by the apostles to
be propagated throughout all the
world, the *holy Ghost* came down
upon them. There was thundring
and lightning, and the loud sound of
the trumpet; because the law doth
thunder against our disobedience,
and makes us subject to Gods indi-
gnation: But here is the sound of
a gentle wind; for the preaching of
the gospel doth lift up the souls that
are cast down: There was the fear
and trembling of all the people;
because the law worketh wrath: But
here the whole multitude doth flock
together.

together to heare the wonderfull things of God ; for by the gospel we have accessse unto God : There the Lord descended in fire, but it was in the fire of his wrath and furie ; therefore was the mountain moved and did smoke : But here the holy Ghost descendeth in the fire of love, so that all the house is not shaken by the wrath of God, but is rather replenished with the glory of the holy Ghost. What wonder is it if the holy Ghost be sent from the court of heaven to sanctifie us, seeing that the Sonne was sent to redeem us ? The passion of Christ had not profited us, unlesse by the gospel it had been preached unto us ; For what use is there of a treasure that is hid ? Therefore our most mercifull Father did not onely prepare a great benefit by the passion of his Sonne, but also would have it offered to all the world by sending the holy Ghost. The faithfull mother giveth unto her tender infant both her dugs : God who is faithfull doth send unto us both the Sonne and the holy Ghost. But the holy Ghost came upon the apostles,

A& 2. 1.
Zech. 12.
10.

1. Kings 8.
11.

psal. 50.
15.

Rom. 8. 34.
Gal. 4. 6.

Auſtine.

apostles, when they were assembled together at prayer with one accord: For he is the *Spirit of prayer*: he is obtained by prayer, and he moveth us to pray. Wherefore? Because he is that bond by which our hearts are united with God, as he doth unite the Father with the Sonne, and the Sonne with the Father: For he is the mutuall ſubſtantiall love of the Father and the Sonne. This our ſpirituall conjunction with God is wrought by faith: But faith is the gift of the Spirit. It is obtained by prayer: But true prayer is made in the Spirit. In the temple of Solomon, when incenſe was offered unto God, the temple was filled with the glory of the Lord: So if thou offerest unto God the ſweet odour of prayers, the holy Ghost shall fill the temple of thy heart with glory. Let us here admire the mercy and grace of God: The Father promiſeth to heare our prayers, the Sonne maketh interceſſion for us, and the holy Ghost prayeth in us. The angels carrie our prayers unto God, and the court of heaven is open.

open to receive our prayers. God of his mercie doth give unto us the effect of prayer ; because he giveth unto us the spirit of grace and prayer : He giveth unto us also the effect of prayer ; because he doth alwayes heare our prayers, if not according to our will, yet according to that which is most profitable for us. The holy Ghost came *when they were all met together with one accord in the same place.* For he is the Spirit of love and concord that joyneth us unto Christ by faith, unto God by love, and unto our neighbour by charitie. The devil is the authour of discord and separation : by our sinnes he separates us from God ; by hatred, contention, and brawling, he separates men one from another : But the holy Ghost as in Christ he hath conjoyned the Divine and humane nature, by his wonderfull *overshadowing* : So doth he by his gifts poured upon us conjoyn men with God, and God with men. As long as the holy Ghost remaineth in man by his grace and gifts, so long doth man remain united to God. As soone as man

Acts 2. 1

Luke 1. 35

by sinne falleth from faith and love, and shaketh off the holy Ghost, he is separated from God, and is deprived of that most blessed union. He that hath the holy Ghost hateth not his brother. Why? Because by the Spirit he is made partaker of the mysticall bodie of Christ, whose mem-

Eph. 5. 29. bers all the godly are: And *who ever hated his own members?* Yea more, He that is governed by the Spirit of the Lord, loveth even his enemies.

1. Cor. 6. Why? Because *he that cleaveth unto the Lord becomes one spirit with him.*

Mat. 5. 45. And God canseith his sunne to rise upon the good and bad: And he telleth nothing which he hath made.

Wisd. 11. 24. He that hath the Spirit of God is readie to be servant unto all, he to his power doeth good unto all, he is readie for all to make use of, because God is the fountain of all mercie and grace to all. Now the Spirit of God effects in man such motions as he himself is: As the soul gives unto the body life, sente, and motion; so the Spirit makes man spirituall, seasons his mind with divine saltnesse, and directs all his members to the per-

performance of all duties towards God, and towards his neighbour. From heaven came that sound which was the signe of the coming of the holy Ghost: Because the holy Ghost is of an heavenly nature, to wit, of the same nature with the Father and the Sonne; from whom, that is, the Father and the Sonne, he proceedeth from all eternitie. Moreover, he maketh men to think upon heavenly things, and to seek those things which are above. He which cleaveth unto earthly things, and is by his love united unto the world, is not yet made partaker of the heavenly Spirit. He came in the type of breath: *Ambroſe* Because he affordeth unto the afflicted quickning consolation; and because we live according to the flesh by the reciprocall breathing out and sucking in of the aeriall spirit. He came under the type of spirit and breath: For he giveth unto us, To live according to our better part. *The wind bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it comes, or whither it goes: So is every one that* *John 3.8*

is begotten of the Spirit. And it was meet that he should come in the type of breath : Because he proceedeth from the Father and the Sonne by one breathing from eternitie. It was a powerfull breath : Because the grace of the holy Ghost comes with power. The holy Ghost moveth the godly, in whom he dwelleth, to all that is good ; and so moveth them, that they regard neither the threats of tyrants, nor the treacheries of Satan, nor the hatred of the world : He conferreth upon the apostles the gift

psal. 19. 4. of tongues : Because their sound was Gen. 11. 7. to go into all lands : And so the con-

fusion of tongues (which was the punishment of pride and rashnesse in the building of the tower of Babel) was taken away ; and the dispersed nations, by the gift of the holy Ghost, through diverse tongues were gathered together into the unitie of faith. It was meet that he should come in the

2. Pet. 1. 21. figure of tongues : Because the holy men of God did speak as they were inspired by him ; because he spake by the apostles ; and because he putteth the words of God into the mouthes

of

of the ministers of the church. For these so great gifts blessed and praised be the holy Ghost together with the Father and the Sonne for ever and ever !

*Meditat. XXIII.**Of the churches dignitie.*

*Great is the churches dignitie,
which chosen is Christ's spouse to be.*

Consider, thou devout soul, what a great benefit God hath bestowed upon thee, in calling thee to the communion of the church. *One can. 6:9:* *is my beloved,* saith the bridegroom in the Canticles : One indeed; because there is but one true and orthodox church, the beloved spouse of Christ. Without the body of Christ there is not the Spirit of Christ, and *he that Rom. 8:9:* *hath not the Spirit of Christ is not his;* and he that is not Christ's cannot be made partaker of life everlasting. All that were without the *ark Gen. 7:11:* of Noah did perish in the flood : And they that are without the spirituals ark of the church must needs be

*Anfins.**Exod. 10.
31.**Charr.*

overwhelmed in everlasting destruction. He shall never have God to be his Father in heaven, that hath not the church for his mother upon earth. Consider, thou devout soul, that every day many thousands of souls descend into hell for this cause, because they are without the bosome of the church. Nature hath not separated thee from them, but onely the grace of God that sheweth mercie. When *Egypt* was involved in palpable *darknesse*, the Israelites onely had light: So in the church onely is the light of divine knowledge. They that are without the church do passe from the darknesse of ignorance in this present life to the darknesse of eternall damnation in the life to come. He that is not a part of the militant church shall never be a part of the church triumphant: For these things following have a near conjunction together, that is to say, God, the word, faith, Christ, the church, and life everlasting. The holy church of God is a mother, a virgin, and a spouse. She is a mother: Because she brings forth spirituall sonnes

sonnes unto God every day. She is a virgin: Because she doth keep her self chaste from the embracements of the devil and the world. She is a sponse: Because Christ hath betrothed her unto himself by an everlasting covenant, and hath given unto her the pledge of the Spirit. The church is that *ship that carries Christ and his disciples*, and brings them at length to the haven of everlasting felicitie: The church sails through the sea of this world with a prosperous course, having the stern of faith, God for her pilote, and the angels for her rowers, and carrying the companies of all the saints: *Amidst thereof there is erected the vining tree of the crosse*, upon which do hang the sails of evangelicall faith, by which she is carried to the securitie of eternall rest, by the breathing of the holy Ghost. The church is that *vineyard* that God hath planted in the field of this world, which he hath watered with his bloud, about which he hath set an *bedge* of angelicall guard, in which he hath made the *winepresse* Isa. 5. 2.

Mat. 8. 23.
Chrysost.
upon Mat.

Mat. 21.33.

of his passion, and gathered out the stones and impediments thereof.

Rev. 12.1. The church is that *woman clothed with the sunnes* Because she is arrayed with the righteousness of Christ. She treadeth the moon under her feet: Because she despiseth earthly things that are subject to sundry changes. Consider, thou devout soul, the exceeding great dignitie of the church, and render due thanks unto God. Great are the benefits which are in the church of God, but all do not meet with them. It is a

Gen. 4.12. *garden enclosed, and a fountain sealed up.* No man sees the beautie of pale enclosed garden, but he that is rane: Neither doth any one know the benefits that are in the church, but he that is himself in it. This

Can. 1.5. spouse of Christ is *black without*, **psal. 45.13.** but *beautifull within.* For the kings daughter is *all glorious within.* This

Mat. 8.24. *ship is tossed with many tempests of persecutions:* This vineyard being bound doth rise up, and being cut down groweth up. For this *woman the infernall Dragon lieth in wait* after diverse manners. The church

**Rev. 12.
13.**

church is a fair lily: But yet *among* ^{Cant. 2. 2.} *thorns*. The church is a most beauti-
full garden: But when the North-
wind of tribulations doth blow up-
on it the spices thereof fall. The
church is Gods daughter: But she is
exceedingly hated of the world: She
looks for an heavenly inheritance:
and therefore she is compelled to be
a pilgrime in this world. In this
pilgrimage she is oppressed, in her
pressure she is silent, in her silence she
is strong, in her strength she overcometh. The church is a spirituall mo-
ther: But she is compelled ~~to stand~~ ^{John 19. 25.} *under the crosse with Mary the mo-*
ther of Christ. The church is a palm-
tree: Because under the weight of
tribulations and tentations she grows
most. Consider, thou devout soul, the
dignitie of the church, and beware
thou commit nothing to her dishon-
our. The church is thy mother: Take heed therefore that thou con-
temn not her voice. She is thy mo-
ther: Therefore thou must alwayes
hang upon her breasts. The breasts
of the church are the Word and the
Sacraments. The church is a virgin:

If therefore thou art her true sonne
abstein from the worlds embrac-
ments. Thou art a member of the
virgin the church: See therefore that
thou prostitute not the virgins mem-
bers, and so commit fornication with
the devil, by sinne. The church is the
spouse of Christ: and so is everie de-
vout soul: Let her beware therefore
that she cleave not unto Satan. Thou
art the spouse of Christ: See thou
lose not the earnest of the holy Spi-
rit which he hath given thee. Thou
art the spouse of Christ: Pray conti-
nually that the bridegroom would
make haste, and lead thee in unto
the celestiall marriage. But the bride-
groom will come in the night of se-
curitie: *Watch therefore, lest when*
he cometh he find thee sleeping, and
so shut thee out of the gate of eter-
nall salvation. Let the oyl of thy
faith shine, lest at the coming of the
bridegroom thou beest constrained
to desire it in vain. Thou art carried
in the ship: See therefore that thou
dost not throw thy self headlong in-
to the sea of the world before thou
comest to the haven: Thou art car-
ried

Matt. 25.
13.

ried in the ship: pray that thou beest not swallowed up by the tempests of afflictions, and waves of temptations. Thou art called into the Lords vineyard: See that thou labourest stoutly; Think upon the penit, and not upon the dayes^t labour. Thou art the Lords vineyard: Cast away all unprofitable branches, that is, the unfruitfull works of the flesh, and think the whole time of thy life to be the time of pruning. Thou art a vine-branch in Christ the true vine: See that thou dost remain in him, and bring forth much fruit: Because the heavenly husbandman will take away John. 15. 2. every branch that bringeth not forth fruit, and purge that which bringeth forth fruit, that it may bring forth more fruit. Thou hast put on Christ by faith, Gal. 3. 27. and art clothed with this sunne of righteousness: See then that thou treadest the moon, that is, all earthly things, under thy feet: And esteem all other things little worth in respect of eternall goods. O good Jesus, thou that hast brought us into the church militant, bring us at length also into the church triumphant!

Mat. 20. 1.

Mal. 4. 2.
Rev. 12. 1.

Meditat. XXIV.

Of predestination.

*In Christ we are by God elect,
Without Christ God doth all reject.*

Rom. 4.25. Confite. Eph. 1.42. wilt

O Devout soul, as often as thou wilt meditate upon thy predestination, behold Christ hanging upon the cross, dying for the sinnes of the whole world, and rising again for our justification. Begin from Christ lying in the manger, and so thy disputation of predestination shall proceed orderly. *God elected us before the foundations of the world were laid; but yet he elected us in Christ: If therefore thou art in Christ by faith, do not doubt but that election belongeth unto thee: If with a firm confidence of heart thou adherest unto Christ, do not doubt but that thou art in the number of the elect.* But if thou goest further beyond the limits of the word, and wilt search into the profunditie of predestination, it is greatly to be feared that thou

wilt fall into the profunditie of desperation. Without Christ God is a consuming fire: Take heed therefore of coming too near this fire, lest thou beest consumed. Without Christ's satisfaction, God by the voice of his law accuseth all, and condemneth all: Take heed therefore that thou drawest not the mysterie of predestination out of the law. Search not into the reasons of Gods counsels, lest thy cogitations do much seduce thee. God dwelleth in light that no man can enter into: Presume not therefore to come unto it rashly: But God hath revealed unto us the light of his gospel; and in this thou mayest safely inquire into the doctrine of this secret; and in this light thou shalt see true light. Leave the profunditie of this eternall decree made from eternitie, and convert thy self to the cleannessse of the manifestation which was made in time. Justification made in time is the glasse of election made without time. Out of the law take notice of the wrath of God for sinne and repent: out of the gospel take notice of the mercie

96

of God through Christ his merit, and apply that unto thy self by faith: Take notice of the nature of faith, and shew it by thy godly conversation: Take notice of Gods fatherly castigation in crosses, and endure through patience: And then at length begin to handle the doctrine of predestination: This method the apostle teacheth: This method let him that is the apostles disciple follow. There are three things always to be observed in this mysterie: The mercie of God loving us, the merit of Christ suffering for us, and the grace of the holy Ghost, by the gospel sanctifying us. Gods mercie is universal; because he loved the whole world. *The earth is full of the Lords mercie; yea his mercy is greater then heaven and earth: For it is as great as God is: For God is love, He hath witnessed by his word, that he will not the death of a sinner: and if this be too little, he hath confirmed it with an oath: If thou canst not believe him for his promise, believe him for his oath. He is called the Father of mercies; because it is his property to spare and to*

Psal. 33.5.

Psal. 33.11.

Hierome.

2. Cor. 1.3.

to haye mercy. The cause and origi- *Bernard;*
nall of shewing mercy he hath from
himself; of condemning and pu-
nishing, from another: Insomuch that
it may appear that mercie and punish-
ment proceed from him after a farre
different manner. The merit of Christ
also is universall; because he dyed for
the sinnes of the whole world. What
can then more plainly prove his
mercie, then that he loved us when as
yet we were not? For it was his love
that he created us. Moreover he lo-
ved us when we were turned away
from him; For he sent his Sonne to
be our redeemer. To the sinner ad-
judged to eternall torments, and not
having wherewithall to redeem him-
self, the Father saith, Take my onely-
begotten Sonne, and give him for
thee. The Sonne himself saith, Take
away me, and redeem thy self. Christ
was a flower of the field, not a
flower of the garden; because the
odour of his grace is not shut up
to some few, but laid open to all.
Doubt not of the universalitie of
Christs merit: Christ suffering,
prayed for them that crucified
him;

Cant. 3.

Mat. XI.
28.

Bernard,
upon the
Cant.

Bernard,
upon the
136. Psal.

him; and poured forth his bloud for them by whom it was poured forth: The promises of the gospel are universall; because Christ saith unto all *Come unto me, all ye that labour.* That which was performed for all, is also offered to all: As farre as thou travellest amongst these goods by the foot of trust and confidence, so much also shalt thou obtain. God denies his grace unto no man, but unto him that thinks himself unworthy of it. Consider therefore, thou faithfull soul, these three props of predestination, and rest upon them with the firm confidence of thy heart: Consider the benefits of Gods mercie that are past and thou wilt not doubt of finall perseverance. When as yet thou wast not, God created thee: When by the fall of Adam thou wast condemned, he redeemed thee: When thou livedst in the world out of the church, he called thee: When thou wast ignorant, he instructed thee: When thou wentst astray, he redeemed thee: When thou sinnedst, he corrected thee: When thou stoodst, he upheld thee: When thou wast fallen, he lift-

ed thee up : When thou wentst, he led thee : When thou camest unto him, he received thee. His long-suffering appeared, in that he expected thee ; and his mercie, in that he pardoned thee. Gods mercie prevented ^{Psal. 23. 6.} thee : Hope firmly that it will also follow thee. Gods mercie prevented ^{Austins,} thee, that thou mightest be healed ; and it shall also follow thee, that thou mayest be glorified : It prevented ^{Savours,} thee, that thou mightest live godly ; it shall also follow thee, that thou mayest live with him for ever. How came it to passe that in thy fall thou wast not ground to pieces ? Who put his hand under thee ? Was it not the Lord ? Be confident therefore hereafter in Gods mercie, and hope assuredly for the end of perfect faith, that is, eternall salvation. In whose ^{Bernard.} hands doth thy salvation consist more ^{upon the} safe and certain then in those which ^{31. Psal.} made both heaven and earth, those ^{Isa. 66. 23} hands that are never shortned, those ^{Isa. 59. 12} hands that do abound with the bowels of mercie, and those hands that have holes in them by which mercie may flow forth ? But consider, O devout

Eph. 1. 4.

out soul, that we were elected of God, that we might be holy and blameless: Whosoever therefore studieth not to live an holy life, to them belongs not the benefit of election. We were elected in Christ: In Christ we are by faith: Faith sheweth it self by love: Therefore where there is not love, neither is there faith; where there is not faith, neither is there Christ; where there is not Christ, neither is there election.

2. Tim. 2.
19.

The foundation of God standeth sure, having this seal, The Lord knoweth who are his; But let him depart from unrighteousness, whosoever calleth upon the name of the Lord.

John 10.
28.

The sheep of Christ shall no man take out of his hand; But yet let the sheep of Christ hear his voice. We are Gods house; But let us retain our confidence and the glory of hope firm even unto the end.

Heb. 3. 6.

O Lord, thou

Phil. 2. 13. that hast given us so will give us also to perfect.

Meditat. XXV.

Of the saving efficacie of prayer.

*Our prayers do pierce the starrie skie,
And fetch down blessings from on high.*

IT is an exceeding great benefit of *Augustinus* God towards us, in that he requires us to converse with him familiarly by pious prayer : He bestoweth upon us the gift of prayer, and the fruit of prayer. Great is the force of prayer, which is poured forth on earth, but hath its operation in heaven. The prayer of the righteous is the key of heaven : Prayer ascendeth, and deliverance descendeth from God : Prayer is a saving buckler, by which we repell all our adversaries *Ephes. 6:16.* darts. *When Moses stretched forth his hands Israel prevailed against the Almalekites : If thou stretchest forth thy hands towards heaven, Satan shall not prevail against thee.* As *Hierome upon 2. zck.* the enemie is kept off by the wall, so the anger of God is repelled by the prayers of the saints. Our Saviour himself prayed, not that he had any need,

Eph. 1. 4.

vout soul, that we were elected of God, that we might be holy and blameless : Whosoever therefore studie not to live an holy life, to them belongs not the benefit of election. We were elected in Christ : In Christ we are by faith : Faith shews it self by love : Therefore where there is not love, neither is there faith ; where there is not faith, neither is there Christ ; where there is not Christ, neither is there election.

2. Tim. 2. 19.

The foundation of God standeth sure, having this seal, The Lord knoweth who are his; But let him depart from unrighteousness, whosoever calleth upon the name of the Lord.

John 10. 28.

27. Heb. 3. 6.

The sheep of Christ shall no man take out of his hand ; But yet let the sheep of Christ heare his voice. We are Gods house ; But let us retaine our confidence and the glory of hope firm even unto the end. O Lord, thou

Phil. 2. 13. that hast given us to will give us also to perfect.

Meditat.

Meditat. XXV.

Of the saving efficacie of prayer.

*Our prayers do pierce the starrie skie,
And fetch down blessings from on high.*

IT is an exceeding great benefit of *Augustinus* God towards us, in that he requires us to conferre with him familiarly by pious prayer : He bestoweth upon us the gift of prayer, and the fruit of prayer. Great is the force of prayer, which is poured forth on earth, but hath its operation in heaven. The prayer of the righteous is the key of heaven : Prayer ascendeth, and deliverance descendeth from God : Prayer is a saving buckler, by which we repell all our adversaries *Ephes. 6.* darts. When *Moses* stretched forth *Exod. 16.* his hands *Israel* prevailed against *Exod. 17.* the *Almalekites* : If thou stretchest *I I.* forth thy hands towards heaven, *Satan* shall not prevail against thee. As *Ambrose* the enemy is kept off by the wall, *Hierome* upon *Ezek.* so the anger of God is repelled by the prayers of the saints. Our Saviour himself prayed, not that he had any need,

Nathan.

Bernard.

Num. 7.
89.

need, but to commend unto us the dignitie thereof. Prayer is the tribute of our subjection: Because God hath commanded that we should every day offer unto him our prayers, as a spirituall tribute. It is the ladder of our ascension unto God: For prayer is nothing else but the souls travelling unto God. It is the buckler of our defense: For the soul of him that continueth in prayer, is secure and safe from the assaults of the devil. It is our faithfull messenger unto God: For it goeth up unto his throne, and solicits him to aid us. This messenger never returns in vain: For God alwayes heares our prayers, if not according to our will, yet to our profit and salvation. We may assuredly hope for one of these two: Either he will give us that we ask, or else that which he knoweth to be more profitable for us. God gave his own Sonne that most excellent gift, being not intreated: What will he do then if he be intreated? We cannot doubt of the Fathers hearing, or the Sonnes interceding: Upon all occasions thou mayest with

Moses

Moses by prayer enter into the sa-
bernacle, and consult with God the
Lord: And thou shalt speedily heare
his divine answer. *Christ* was trans- Luke 9. 29.
figured when he prayed: So in the
time of prayer there are many chan-
ges wrought in the soul: For prayer
is the light of the soul, and oftentimes Bernard,
leaves him in joy whom she found
in despair. With what face canst *Chrysost.*
thou behold the sunne, unlesse thou
dost first worship him, who sends
that most pleasant light for thee to
look upon? How canst thou at thy ta-
ble fall to thy meat, unlesse thou dost
first worship him, who in his boun-
ty bestows it upon thee? With what
hope darest thou commit thy self
unto the darknesse of the night, un-
lesse thou dost first arm thy self
by prayer? What fruit canst thou
expect of thy labours, unlesse thou
dost first worship him without
whose blessing all labour is unprofi-
table? If therefore thou wantest spi-
rituall or temporall blessings, ask and Matt. 7. 7.
receive. If thou desirtest Christ, seek
him by prayer, and thou shalt find:
If thou desirtest that the gate of di-
vine

Bertham. vine grace, & eternall salvation should be opened unto thee, Knock and it shall be opened unto thee. If in the desert of this world the thirst of tentations, and the penurie of spirituall goods afflict

1. Cor. 10. 4. thee : Come unto the spirituall rock, which is Christ, come with devotion, and strike it with the rod of prayer, & thou shalt feel the streams of divine grace cool the thirst of thy penurie. Wouldst thou offer an acceptable sacrifice unto God? Offer thy prayers :

Gen. 8. 21. *Cyprian.* so shall God smell a sweet odour, and his wrath shall cease. Wouldst thou every day converse with God ? Love prayer, which is the spirituall conference between God and the devout

Psal. 34. 8. soul. Wouldst thou taste how sweet the Lord is ? Invite the Lord to the house of thy heart by prayer. Prayer pleaseth God, if it be made in a due manner: Whosoever therefore desireth to be heard let him pray with wisdome, with fervencie, with humilitie, with faith, with perseverancie, & with confidence : Let him pray with wisdome, that is, for such things as tend to the glory of God and the salvation of his neighbour. God is omnipotent :

Anselm.

tent: Therefore do not thou in thy
prayers tie him to means. God is
most wise: Therefore do not thou
in thy prayers prescribe him an
order. Let not thy prayers break
forth rashly, but let them follow the
conduct of faith: Now faith hath re-
spect unto the word: Therefore such
things as God hath promised in his
word absolutely, pray for absolutely:
and such things as he hath pro-
mised with a condition, as temporall
things, pray for with a condition:
and such things as he hath in no wise
promised, in no wise pray for. God *Bernard.*
oftentimes gives in his wrath that
which in his mercy he doth denie:
Therefore follow Christ who re-
signed his will wholly unto God.
Pray with fervencie: For how canst
thou desire that God should heare
thee, when thou hearest not thy self?
Wouldst thou have God mindfull of
thee when thou art not mindfull of
thy self? *When thou wilt pray, go into Mat. 6. 6.*
thy closet, and shut thy doore. Thy *Austine.*
heart is the closet, thou must enter in-
to it: If thou wilt pray as thou ought-
est, thou must shut the doore, that
the

the cogitations of worldly busyness
may not trouble thee. Thy words
come not unto Gods ears without
the affection of the heart. The mind
must be so inflamed with the heat of
cogitation, that it may farre super-
passe what the tongue expresseth:

John 4. 23. And *this is to worship in spirit and in truth*, as the Lord requireth:

Luke 6. 12. Christ prayed in the mount, and lifted

John 17. 1. *up his eyes unto heaven*: So we must
turn away our minds from all the
creatures, and turn them unto God.
Thou doest injurie unto God, if thou
prayest unto him to attend unto thee,
when thou dost not attend unto thy
self.

1. Thess. 5. We may pray *without ceasing*,
175 if we pray in the spirit, that is, if our
minds do alwayes by holy desires
watch unto God. There is not al-
wayes need of clamour; because God
heareth even the sighs of our hearts,
seeing that he dwelleth in the hearts
of the godly. There is not alwayes
need of words; because he is present
even with the thoughts. Oftentimes
one sigh moved by the holy Ghost,
and offered to God in the spirit, is
more acceptable to God then long

repeti-

repetitions of prayers, where the tongue prayeth, and the heart is plainly dumbe. Let him pray with *Luther.* humilitie, and place no confidence in his own merit, but in the grace of God onely. If our prayers relic upon our own worth, they are condemned, yea though the heart for very devotion should sweat drops of bloud. No man pleaseth God but in Christ: Therefore no man prayeth aright but through Christ and in Christ. The sacrifices did not please God which were not offered on the onely altar of the tabernacle: So prayer pleaseth not God, unlesse it be offered upon the onely altar, which is Christ. God promised to heare the Israelites prayers, if they prayed with their faces turned toward Jerusalem: So we in our prayers must conveyer our selves unto Christ, who is the temple of the Divinitie. Christ at his passion being about to pray, cast himself to the ground: Behold how *Mark 14:35* that most holy soul humbled it self before the Divine majestie! Let him *Anselme.* pray with faith, let him offer himself to want all joy, and to suffer all pu-

nishment. The sooner one prayeth, the more profitably ; the oftner, the better ; the more fervently, the more acceptably with God. Let him pray with perseverance : For if God delay his benefits, he commends them and doth not denie them : The longer things are desired, the sweeter they are being obtained. Let him pray with confidence, that is, ask with faith, without doubting. O most mercifull God, who hast commanded us to pray, give us grace to pray aright !

Meditat. XXVI.

Of the holy angels appointed by God to be our keepers.

*The angels of the Lord protect
All those that are the Lords elect.*

Consider, thou devout soul, how great the goodnessse of the Lord is, who hath made his angels thy keepers. Our heavenly Father sends his own Sonne to redeem us : The Sonne of God is made flesh to save us : The holy Ghost is sent to sanctifie us : The angels are sent to protect us :

So

So then all the court of heaven doth as it were serve us, & convey their benefits unto us. I do not wonder now that all the inferiour creatures were made for man, seeing that the angels psal. 34.7. themselves, creatures farre more excellent, do not deny their ministerie unto us. What wonder is it that the heaven ministers light unto us by day, that we may labour, and darknesse by night, that we may rest, seeing that those that dwell in heaven do minister unto us ? What wonder is it that the aire affordeth us vitall breath, and all kinds of fowls to our service, seeing that the celestiall spirits watch over us for our safety ? What wonder is it that the water affordeth us drink, purgeth away our filth, watereth things that are dried, and brings forth sundry kinds of fishes, when as the angels themselves are present with us, and do refresh us, when we are weary with the heat of calamities and temptations ? What wonder that the earth beareth us, and nourisheth us with bread and wine, and furnisheth our tables with all kinds of fruits and living creatures,

G 2 when

Psal. 91.
11.

12.

when as he hath given his charge to keep us in all our ways and to bear us up in their hands, we dash not our foot against a stone. The angels were solicitous concerning Christ: For an angel foretells his conception: An angel declares his nativitie: An angel bids him flee into Egypt: The angels minister unto him in the desert: The angels minister unto him in the whole ministerie of his preaching: An angel is present with him at the agonie of death: An angel appears at his resurrection: The angels are present at his ascension: The angels shall be with him when he returns to judgement. So then as the angels waited upon Christ in the dayes of his flesh, so also are they solicitous for all them that are incorporated into Christ by faith. As they served the head so do they also serve the members: They rejoice to serve them on earth, whom they shall have their companions in heaven. They do not deny their ministerie unto them, whose most sweet fellowship they hope for hereafter. The angels of God appeared to Jacob in the

Gen. 32. 1.

way

way to his countrey : So in this life, which is the way to our heavenly countrey, the angels are the keepers of the godly. The *angels* defended ^{Da-} *Daniel* in the midst of the *lions* : So like-^{Dan. 6. 23.} wise they defend all the godly from the treacheries of the infernall Lion.

The *angels* preserved *Lot* from the ^{Gen. 19.} fire of Sodom : So by holy inspira-^{16.} tions and protections against the de-
vils temptations they often preserve us from the fire of hell. The *angels* car- ^{Luke 16.} ry the soul of *Lazarus* into ^{22.} *Abra-
ham's bosom* : And so they translate the souls of the elect unto the palace of the heavenly kingdome. The an- ^{Act. 12. 7.} gel leads *Peter* out of prison : And so he doth often deliver the godly out of most apparent dangers. Great is the power of our adversarie the devil : But let the guard of the angels lift us up. Doubt not but these will be ^{Hierome.} present to aid thee in all dangers ; be-
cause the Scripture describeth them with *wings*, under the figure of *Che-
ribim* and *Seraphim*, that thou mayest <sup>Exod. 25.
Isa. 6. 2.</sup> know assuredly, that they will come with incredible celerite to bring aid and succour. Do not doubt but these ^{Bernard.}

G 3. will

Mat. 18.
10.

R. 151.

will be thy protectours in all places; because they are most subtil spirits which no body can resist: All visible things give way unto them, and all bodies alike, though they be solid and thick, by them are penetrable and passable. Do not doubt but these spirits know thy dangers and afflictions; because *they alwayes behold the face of thy heavenly Father*, and are alwayes ready prest for his service. Know also, thou devout soul, that these angels are holy: Therefore study for holinesse, if thou wouldest enjoy their fellowship. Likenesse of conditions doth most beget friend-shhip: Accustome thy self therefore to holy actions, if thou desirest to have the angels to be thy keepers. In every place and angle stand in aw and reverence of thy angel, and do nothing in his presence which thou wouldest be ashamed to do in the sight of man. These angels are chast: Therefore they are driven away by filthy actions. Smoke drives away bees, and an ill savour drives away doves: So lamentable and stinking sinne drives away the angels the keepers of our life.

life. If by sinne thou deprivest thy self of their tuition, how canst thou be safe from the devils treacheries ? If thou beest destitute of the angels protection, how canst thou be safe from the invasion of many dangers ? If thy soul be not fensed by the wall of the angels defense, the devil will easily overcome it by his deceitfull perswasion. The holy *angels* Heb. 1.14. are sent by God as his messengers to us : Therefore thou must be reconciled unto God by faith, if thou wilt have an angel to be thy keeper. Where the grace of God is not, neither is there the guard of angels : Let us behold the angels as Gods saving hands, which are moved to no work without his direction. There is joy in heaven before the angels over one sinner that repenteth. The tears of the penitent are as it were the wine of the angels : But an impenitent heart puts to flight the angels our keepers. Let us therefore repent, that we may cause the angels to rejoice. The angels are of an heavenly and spirituall nature: Let us therefore think upon heavenly and spirituall

things that they may take pleasure to be with us. The angels are humble and hate pride altogether : because they are not ashamed to tend little children : *Why then is earth and asbes proud, when the heavenly spirits so humble themselves?* At death especially the devils subtilitie is to be feared, because it is written that the

Ecclesiastes 10.

•9

Gen. 3. 15. *serpent lieth in wait for the heel:* The heel, which is the extreme part of the body, is the last term of our life. In that last agonie of death, the angels guard is most necessary ; that they may deliver us from the fierie darts of the devil, and carry our soul when it is gone out of the prison of our bodie into the heavenly paradise. When *Zacharie* was in the temple busie about his holy function,

Luke 1. 11. *the angel of the Lord came unto him:* So likewise if thou delightest in the exercise of the word and prayer, thou mayst rejoice to have the angels thy protectours. O most mercifull God, thou that leadest us through the desert of this world by the conduct of the holy angels, grant that we may at length be carried

ried by them into the kingdome of heaven !

Meditat. XXVII.

Of the devils treacheries.

The devils treacheries who knows?

At thousand wyes he seeks our woes.

Leffant. Christof. Camer.

Consider, thou devout soul, in what danger thou art because the devil thine aduersarie is alwayes lying in wait for thee. He is an enemy, for boldnesse, most readie; for strength, most powerfull; for subtiltie, most cunning; for engines, well stored; in fight indefatigable; into all shapes changeable: He enticeth us into many sinnes, and having enticed us he accuseth us before Gods judgement-seat. He accuseth God to men, and men to God, and men one to another. He exactly considers every ones naturall inclination; and then he layes for them the snares of temptations. As in the besieging of cities the besiegers come not against the strong and fortified places, but where they find the walls weak,

things that they may take pleasure
to be with us. The angels are hum-
ble and hate pride altogether : be-
cause they are not ashamed to tend
Ecclesiastes 10. 9
little children : *Why then is earth and
ashes proud, when the heavenly spirits
so humble themselves?* At death es-
pecially the devils subtilitie is to be
feared, because it is written that the
Gen. 3. 15. *serpent lieth in wait for the heel:* The
heel, which is the extreme part of
the body, is the last term of our life.
In that last agonie of death, the an-
gels guard is most necessary ; that
they may deliver us from the fierie
darts of the devil, and carry our soul
when it is gone out of the prison of
our bodie into the heavenly para-
dise. When *Zacharie* was in the
Luke 1. 11. *temple busie about his holy fun-*
*ction, the angel of the Lord came
unto him:* So likewise if thou delight-
est in the exercise of the word and
prayer, thou mayst rejoice to have
the angels thy protectours. O most
mercifull God, thou that leadest us
through the desert of this world by
the conduct of the holy angels,
grant that we may at length be car-
ried

ried by them into the kingdome of heaven !

Meditat. XXVII.

Of the devils treacheries.

*The devils treacheries who knows ?
At thousand wayes he seeks our woes.*

Consider, thou devout soul, in what danger thou art because the devil thine adversarie is alwayes lying in wait for thee. He is an enemy, for boldnesse, most readie; for strength, most powerfull; for subtiltie, most cunning; for engines, well stored; in fight indefatigable; into all shapes changeable: He enticeth us into many sinnes, and having enticed us he accuseth us before Gods judgement-seat. He accuseth God to men, and men to God, and then one to another. He exactly considers every ones naturall inclination; and then he layes for them the snares of temptation. As in the besieging of cities the besiegers come not against the strong and fortified places, but where they find the walls weak,

Lactant.

Chrysost.

Camer.

the ditches plain, and the turrets without guard : So the devil, when he assaults the soul of man, first sets upon that part which he finds softest and best-affected for him the easier to work upon : If he be once overcome he doth not presently remove, but comes again to tempt with greater force ; that so he may by tediousnesse and neglect overcome those whom by violence of temptations he could not overcome. Against whom will he not use his subtile tricks, when he

Matt. 4.3. was so bold as to set upon the Lord of majestie himself with his craft and subtiltie ? What Christian will he

Luke 2. 31. spare, when he *sought to winnow* Christ's apostles themselves like wheat ? He deceived *Adam* in his na-

Gen. 3. 4. ture instructed : Whom cannot he de- ceive in his nature corrupted ? He de- ceived *Judas* in the school of our Sa- viour : And whom will he not deceive in the world, the school of errour ? In all states the devils treacheries are much to be feared. In prosperitie he lifts us up with pride : In adversitie he drives us to despair : If he sees a man delighted with frugalitie, he entan-

gleth

gleth him in the fetters of unsatiablie covetousnesse : If he sees a man of an heroicall spirit, he sets him on fire with flaming anger : If he sees a man somewhat merrier then ordinary, he incites him to burn with lust : Those whom he sees to be zealous in religion, he labours to entangle in vain superstition : Those whom he sees exalted to dignities, he pricks them forward with the spurres of ambition. When he allureth a man to sinne, he amplifies Gods mercy ; and when he hath cast him headlong into sinne, he amplifies Gods justice : First he will lead a man to presumption, and afterwards he labours to bring him to desperation. Sometimes he assaults *Bernard.* outwardly by persecutions ; sometimes he assaults inwardly by fiery temptations : Sometimes he sets upon us openly and by force ; sometimes secretly and by fraud. In eating he *Austine.* sets before us gluttony ; in generating, luxurie ; in exercising, sluggishnesse ; in converting, envie ; in governing, covetousnesse ; in correcting, anger ; in dignitie, pride : In the heart he sets evil cogitations ; In the mouth, false speak.

speakings; In the other members wicked actions: When we are awake, he moves us to ill works; when we are asleep he moves us to filthy dreams. So then in every place and in every thing we must beware of the devils treacheries. We sleep, but he watcheth: We are secure, and he

1.Pet 5.8.

goes about like a roaring lion. If thou shouldst see a lion ready to assault thee, how wouldest thou fear and tremble! When thou hearest that the infernall lion lies in wait for thee, dost thou sleep soundly on both eares? Consider therefore, thou faithfull soul, the treacheries of this most potent enemy, and seek the aid of spirituall arms: Let thy loynes be girt with the girdle of truth, and covered with the breast-plate of righteousness: Put on Christs perfect righteousness; and thou shalt then be safe from the devils temptations.

Cant. 2.14. Hide thy self in the holes of Christs wounds, as often as thou art terrified by the darts of this malignant serpent. The true believer is in Christ: as John 34.30 therefore Satan hath no power over Christ, so hath he no power over the true

true believer. Let thy feet be shad ^{Eph.6.15.} with the preparation of the gospel of peace. Let our confession of Christ be alwayes heard in our mouthes: So no tentations of the devil shall hurt us. The words of the enchanter do not so drive away the corporall serpent, as the voice of constant confession doth put to flight this spirituall serpent. *Take the shield of faith*, ^{20 Eph.6.16.} *quench all the fierie darts* of this most wicked enemie. *Faith removes* ^{Mat.17. 20.} *mountains*; understand the mountains of doubts, persecutions and tentations, The *Israelites* whose doore-posts ^{Exod.12. 13.} were signed with the bloud of the paschall Lamb were not smitten by the destroying angel: So likewise those whose hearts are by faith sprinkled with the bloud of Christ shall not be hurt by this destroyer. Faith relies upon Gods promises: Now Satan cannot overthrow Gods promises: Therefore Satan cannot prevail against faith. Faith is the light of the soul, and the tentations of the malignant spirit do soon appear through this light. By faith our sinnes are thrown into the profound ^{Mic.7.19.}

scm

sea of Gods mercie ; and in that the fiery darts of the devil shall be easily

Eph. 6.17. quenched. We must put on likewise
Gregor.

Severus.

the *helmet of salvation*, that is, holy hope. Endure temptation, and expect an issue out of the temptation : For God is the moderatour of them that contend, and the crown of them that overcome. If there be no enemie, then no fight ; if no fight, no victorie ; if no victorie, no crown. Better is that fight that brings us nearer to God, than that peace which alienateth us from God. We must also take the sword of the Spirit, that is, the word of God. Let the consolations in Scripture prevail more with thee then the contradictions of the devil. Christ overcame all Satans temptations by the word : and still by the word Christians overcome all Satans temptations. To conclude : In prayer thou hast great aid against temptations. As often as the little ship of thy soul is readie to be overwhelmed with the waves of temptations, awake Christ by thy prayets. We overcome visible enemies by striking, but we overcome our invisible en-

Nozian.

Matt. 4.4.

Auslins.

mie

mie by pouring forth prayers. Fight thou, O Christ, both in us, and for us, that so through thee we also may overcome?

Meditat. XXVIII.

Generall rules of a godly life.

*He's onely wise who God doth know,
And doth by life his knowledge shew.*

Every day thou drawest nearer to thy death, judgement, and eternitie: Therefore think every day how thou mayst be able to stand in that most strict and severe judgement, and so live for ever. Look diligently unto thy thoughts, words, and deeds, because hereafter thou must give an exact account for all thy thoughts, words, and deeds. Every evening think that thou shalt die that night: Every morning think that thou shalt die that day. Do not deferre thy conversion and good works till to morrow; because to morrow is uncertain, but death is certain, and hangs over thy head every day. Nothing is more contrary

Eccles 12:14.

to.

Ecclesiastes 10.
23.

to godliness then delay : If thou contemnest the inward calling of the holy Spirit, thou shalt never attain to true conversion. Deferre not thy conversion and good works till thy old age ; but offer unto God the flower of thy youth. It is uncertain whether the young man shall live till he be old : But it is certain that destruction is prepared for the young man which is impenitent. No age is fitter for Gods service then youth, which flourisheth in strength both of body and mind. For no man sake undertake an evil cause ; for it is not that man but God that shall hereafter judge thee. Do not therefore preferre the favour of men before the grace of God. In the way of the Lord eicher we go forwards or else we go backwards : Therefore examine thy life every day whether thou goest forwards or backwards in the studie of pietie. To stand in the way of the Lord, is to go back : Do not delight then to stand still in the course of godliness ; but study alwayes to walk in the way of the Lord. In thy conversation be courteous

Bernard.

teous towards all, grievous to none, familiar with few. To God live pi-ously, to thy self chastly, to thy neighbour justly. Shew favour to thy friend, shew patience towards thy enemy, shew thy good will towards all, and thy bounty to whom thou art able. In thy life die daily unto thy self and unto thy vices: So in death thou shalt live unto God. Let mercy appear in thy affection, ^{Hugo.} courtesie in thy countenance, humilitie in thy attire, modestie in thy neighbourhood, and patience in tribulation. Alwayes think upon three things past, the evile committed, the good omitted, and the time pretermitted. Alwayes think upon three things present, the brevitie of this present life, the difficultie of being saved, and the paucitie of them that shall be saved. Alwayes think upon three things to come: death, then which nothing is more horrible; judgement, then which nothing is more terrible; the pains of hell, then which nothing is more intolerable. Let thy evening prayers amend the sinnes of the day past. Let the last day

Bernard.

day of the week amend the faults of the dayes past. In the evening think how many are plunged that day into hell ; and give thanks unto God for granting thee time to repent. There are three things above thee, which never let slip out of thy memorie : The eye that sees all, the eare that heares all, and the book wherein all things are written. God hath communicated himself wholly unto thee; Communicate thou thy self wholly unto thy neighbour. That is the best life which is busied in the service of others : Shew obedience and reverence to thy superiour, give counsel and aid to thy equall, defend and instruct thy inferiour. Let thy bodie be subject to thy mind, and thy mind to God. Bewail thy evils past, and esteem not the goods that are present, and desire with all thy heart the goods which are future. Remember thy sinne, to grieve for it : Remember death, that thou mayst cease from sinne : Remember Gods justice, that thou mayst be kept in fear : Remember Gods mercie, that thou mayst not despair. As much as thou canst

Petrarch.

Bernard.

canst withdraw thy self from the world, and addict thy self wholly unto the service of the Lord. Alwayes in delights think that thy chastitie is in danger ; in riches think that thy humilitie is in danger ; in many busineses think that thy godlinesse is in danger. Study to please none but Christ : Fear to displease none but Christ. Alwayes pray thou unto God to command what he will, and to give what he commands. Pray unto him to cover what is past, and to govern what is to come. As thou desirest to seem so also thou must be : For God judgeth not according to the shew, but according to the truth. In thy words take heed of much babbling : because for every idle word thou must give an account in the day of judgement. Thy works, be they what they will, do not passe away ; but are cast as certain seeds of eternitie : If thou sowest in the flesh, of the flesh thou shalt reap corruption : If thou sowest in the spirit, of the spirit thou shalt reap life everlasting. The honours of the world shall not follow thee after death ; neither shall thy

Matt. 6. 31.
Matt. 12, 36.

Gal. 6. 8.

Rev. 14.
23.

cyprian.

Kempis.

thy heaps of riches follow thee ; nei-
ther shall thy pleasures follow thee ;
neither shall the vanities of the
world follow thee : But, after all, thy
works shall follow thee : As therefore
thou desirest to be at the day of
judgement, to day appear to be
such in the sight of God. Do not en-
strem those things that thou hast ; but
rather esteem those that thou want-
est. Be not proud for what is given
thee, but be humbled rather for that
which is denied thee. Learn to live,
whiles thou mayest live : In this life
is eternall life either obtained or lost:
After death there is no time to work,
but the time of recompence begins.
In the life to come working is not
expected, but the reward of work-
ing. Let holy meditation bring forth
in thee knowledge, and knowledge
compunction, and compunction de-
votion, and let devotion make pray-
er. The silence of the mouth is a great
good for the peace of the heart. The
more thou art separated from the
world, the more acceptable thou art
unto God. Whatsoever thou desi-
rest to have, ask of God ; what-
soever

foever thou hast give unto God. He that is not thankfull for that which is given already, is unworthy to receive more. Gods graces cease to descend when our thanks cease to ascend. Whatsoever happeneth unto *Bernard.* thee, make use of it for good: when thou art in prosperitie, think that thou hast then an occasion to blesse and praise God: When thou art in adversitie, think that thou art then put in mind of thy repentance and conversion. Shew the strength of thy *L. Pivisi* power in helping, the strength of thy wisdome in instructing, and the strength of thy riches in doing good. Let not adversitie cast thee down, neither let prosperitie lift thee up. Let all thy life be directed unto Christ as unto the mark; Follow him in the way, that thou mayest overtake him in thy countrey. In all things have a speciall care of profound humilitie and ardent charitie. Let charitie lift up thy heart unto God, that thou mayest cleave unto him: And let humilitie keep thy heart down, that thou beest not proud. Judge God to be a Father, *Tertull.*
for

for his clemencie ; a Lord, for his discipline ; a Father, for his power and gentlenesse ; a Lord, for his severitie and justice : Love him as a Father, piouslly ; fear him as a Lord, necessari-
 ly : Love him, because he willeth mercie ; fear him, because he willeth
 Psal. 37. 5. not sinne : Fear the Lord and trust in him : acknowledge thy miserie, and proclaim his mercy. O God, thou that hast given us to will, give us also grace to perfect.

Philip. 3.
 83.

Meditat. XXIX.

Of the shaking off securitie.

*To live it is not, but to die,
 To live in all securitie.*

Bernard.

Consider, thou devout soul, what an hard matter it is to be saved ; and thou shalt easily shake off all securitie. At no time, and in no place is there securitie : Neither in heaven, nor in paradise ; and then much lesse in the world. An angel fell in the presence of the Divinity ; and *Adam* fell in the place of pleasure : *Adam was created after the image of God*, and

Gen 2. 27.

and yet notwithstanding he was deceived by the treacheries of the devil : *Solomon* was the wisest of men, ^{I. Kings 3:1} and yet his *wives turned away his heart* from the Lord. *Judas* was in ^{I. Kin. 11:12} the school of our Saviour, and did every day heare the saving word of that chief Doctor ; and yet was not ^{Luke 22:3} he safe from the snares of Satan : He was plunged headlong into the pit of covetousnesse, and so into the pit of eternall punishment. *David* was ^{I. Sam. 13:14} a man after Gods own heart, and he ^{I. Sam. 13:22} was unto the Lord as a most dear sonne ; and yet by murder and adulterie he became the sonne of death. ^{6.} Where then is there securitie in this life ? Relie with an assured confidence of heart upon the promises of God ; and thou shalt be safe from the invasions of the devil. There is no securitie in this life, but that which is infallibly promised to those that believe and walk in the way of the Lord : but when we come unto future happiness, then at length we shall have full securitie. In this life ^{Gerson.} fear and religion are coupled together ; neither must one be without the

the other : Be not secure in aduersitie, but whatsoeuer aduersitie happeneth unto thee in this life, think that it is the reward of thy sinnes. God often punisheth secret offenses by open corrections : Think upon the grievous stains of thy sinnes, and fear him that shall judge thee for thy sinnes according to his justice. Be not secure in prosperitie : For God is angry with him that is not punished in this life. What are the afflictions of the godly ? Bitter arrows sent from the sweet hand of God. God esteemeth many in this life unworthy to be punished, whom notwithstanding he reprobate for ever. Outward felicitie is oftentimes a signe of eternall damnation : Nothing is more unhappy then the happiness of sinners, and nothing more miserabile then he that knows no miserie. Whithersoever thou turnest thine eyes, thou seest cause of grief, and findest remedies against securitie : Think upon God above, whom we have offended : Think upon hell beneath, which we have deserved : Think upon the sinne behind, which we have

com-

*Nazian.**Ausline.*

committed: Think upon the judgment before, which we stand in fear of: Think upon the conscience within, which we have defiled: And think upon the world without, which we have loved. Consider whence *Bernard.* thou camest; and be ashamed: Consider where thou art; and be sorrowful: Consider whether thou goest; and tremble. The gate of salvation is narrow; but the way of salvation is yet narrower. God hath given unto thee the treasure of faith, but thou carriest it about thee in vessels of clay. *a. Cor. 4.7.* He giveth thee the angels to be thy keepers: But the devil is now thine enemy, and he is ready to seduce thee. Thou art rendered in the spirit of thy mind *Eph. 4. 23.* But yet thou hast much of the oldness of the flesh: Thou art set in the stages of the grace of God; but yet thou art not set in everlasting glory. There is a mansion prepared for thee in heaven: But yet thou must endure first the afflictions and assaults of the world. God hath promised forgiveness to him that repenteth: But he hath not promised will to repent to him that sinneth. The consolations of eternall goods

life expect thee: But yet thou must
Acts 14.22. expect to enter in through many tri-
bulations. Then cometh of eternall re-
ward is promised unto thee: But first
thou must fight the great fight and
be conquerour. God doth not change
his promise: Neither must thou
change the study of holy life. If the
servant doth not what the Lord com-
mandeth, then the Lord will do what
he hath threatned. Let a man there-
fore lament & grieve, shaking off all
securitie, lest in the just and secret
judgement of God he be forsaken,
and left in the power of the devil
to be destroyed. If thou hast the grace
of God, so delight thy self in it, as
knowing that it is the gift of God,
and that thou dost not possesse it by
any hereditarie right: Yet be thou so
secure concerning it, that thou canst
not lose it, lest on a sudden when
God shall withhold his gift, and
withdraw his hand, thou beeest dis-
couraged and become more sorrow-
full then is fit: But happy shalt thou
be if thou labourest with all care and
diligence to avoid securitie the mo-
ther of all evil, God will not forsake
thee:

Cyprian.

Isidor.

Bernard.

thee: But take heed that thou dost not forsake God. God hath given thee his grace: But pray thou unto him that he would also give thee perseverance. God bids thee be certain of thy salvation: but he bids thee not be secure. Thou must *fight* valiantly, that thou mayest at length triumph gloriously. Thy flesh within thee fighteth against thee: And the enemie the nearer he is the more he is to be feared. The world about the fighteth against thee: And the greater the enemie is, the more to be feared. The devil above thee fighteth against thee: And the more parent the enemy is, the more to be feared. Through the power of God fear not to encounter with these enemies: Through the power of God thou shalt be enabled to obtain the victory. But thou canst not overcome these so great enemies by securitie, but by assiduity in fighting: The time of life is the time of fight: Then thou art most assaulted, when thou knowest not that thou art assaulted: Then do thy enemies most gather their forces together, when they

2. Tim. 4:

7.

seem to grant truce. They are vigilant: And dost thou sleep? They make themselves ready to hurt: And dost not thou make thy self ready to resist? Many faint by the way & never come home into their countrey: How many of the Israelites died in the wildernes, and never came to see

Deut. 1.35. the promised land! How many spirituall sonnes of ~~Abraham~~ do perish in the wildernes of this world, & never come to enjoy the promised inheritance of the kingdome of heaven! Nothing is more powerfull to make us shake off security, then to think of the paucity of them that endure to the last. Let it therefore be our onely desire to attain to the glory which is in heaven: Let it be our onely love to come thither: Let it be our onely grief that we are not alreadie come thither: And let it be our onely fear that we come not thither. That so we may have no joy but in those things that either further us in the way thither, or give us hope of coming thither. What profiteth it thee to rejoice for a moment, & to lament for ever? What joy can there be in this

this life, when that which delighteth passeth away, and that never passeth away which tormenteth? We live in securitie, as if we were past the snare of death & day of judgement. Christ saith, that he will *come* to judgement Matt. 24.
at such an hour as we think not of. 34.

This saith Truth it self, and again he repeats it: Hear this and fear. If the Lord will come at such an hour as we think not of, we have great cause to fear; that so we come not unto judgement unprovided. If we come unprovided, how shall we be able to endure the strict examination in judgement? Notwithstanding, that which is lost in this one moment cannot be recovered again for ever. In the shortnes of one moment judgement shall passe what we shall be for all eternitie. In this one moment life or death, damnation or salvation, punishment or eternall glory shall be appointed to every one. Lord, thou that hast given us grace to that which is good, give us also perseverance in that which is good!

Meditat. XXX.

Of the holy imitation of Christ his life.

*Christ's life must be a rule to thee,
If Christ's disciple thou wilt be.*

Gregor.

Bernard.

Matt. XI. 29

Can. 5 10.

John 14. 15

The holy life of Christ is the most perfect pattern of all vertues : Every action of Christ serves for our instruction. Many would come to Christ ; but they will not follow him : They would enjoy Christ ; but they will not imitate him. *Learn of me, for I am meek and lowly in heart, saith our Saviour : Unless thou wilt be Christ's disciple, thou canst never be a true Christian : Let not Christ's passion onely be thy merit, but let his action also be thy example to live after : Thy beloved is white and ruddie : Be thou also ruddy, by the sprinkling of his bloud ; and white, by the imitation of his life. For how dost thou love Christ, if thou lovest not his holy life ? If ye love me, keep my commandments, saith our Saviour : Therefore he that keepeth*

keepeth not his commandments loveth him not. Christ's holy life is the perfect rule of our life: And this one rule of Christ's life is to be preferred before all the rules of *Francis* or *Benedict*. If thou wilt be the adopted sonne of God, consider what was the life of his onely-begotten Sonne. If thou wilt be a coheir with Christ, thou must be a follower of Christ. He that liveth in vices hath given himself to the service of the devil: And he that will be with the devil, how can he be with Christ? To love ^{1. John 3.8.} sinne is to love the devil; because all sinne is from the devil: How then can he that is a lover of the devil be a lover of Christ? To love God is to love holy life; because all holy life is from God: How then can he that is not a lover of holy life be a lover of God? The doing of the work ^{Gregor.} is the triall of love: It is the property of love to follow and to obey him that is beloved, to will the same that he willeth, and to be affected as he is: If then thou lovest Christ truly, thou wilt obey his commandments, thou wilt with him love holy life,

Eph. 4. 23. and being renewed in the spirit of thy
 mind, thou wilt think upon hea-
 John 17. 3. venty things. Eternall life consisteth in
 the knowledge of Christ: And he that
 loves not Christ knows him not. He
 that loves not humilitie, chastitie,
 gentlenesse, temperance, and chari-
 tie, loves not Christ: Because the love
 of Christ was nothing else but humi-
 litie, chastitie, gentlenesse, tempe-
 rance, and charitie. Christ saith that
 Mat. 7. 23. he knows not them that fulfill not the
 will of his Father: Therefore they al-
 so know not Christ that fulfill not
 the will of their heavenly Father.
 But what is the will of our heavenly
 Father? It is, according to the Apo-
 stle, our sanctification. He is not of
 Christ that hath not the spirit of
 Rom. 8. 14. Christ: Now where the spirit of
 Christ is, he is present with his gifts
 Gal. 5. 22. and fruits. But what are the fruits of
 the spirit? Love, joy, peace, long-suf-
 fering, gentleness, goodness, faith,
 meeknesse, temperance. As the holy
 Ghost rested upon Christ; so doth
 Isa. 11. 2. he also rest on all those that are in
 Mat. 3. 16. Christ, by true faith: Because the
 spouse of Christ doth run in the
 dour

hour of Christ's *anointing*. *He that Cant. 1.3.*
cleaveth unto the Lord is one spirit ^{1. Cor. 6.17.}
with him. As the carnall copulation
 of the man and the woman maketh
 of them one flesh: So the spirituall
 conjunction of Christ & the faithfull
 soul maketh of them one spirit. And
 where there is one spirit, there is one
 will: and where there is the same
 will, there are the same actions:
 Therefore he that doth not conform
 his life to the life of Christ is con-
 vinced that he neither doth cleave
 unto God neither hath his Spirit. Is
 it not meet that we should conform
 all our life to the life of Christ, who
 in love conformed himself wholly
 unto us? *God manifesting himself in 1. Tim. 3.16*
the flesh, set before us an example of
 holy life; that whosoever doth not
 live an holy life might be without
 excuse as concerning the flesh. No
 life is more pleasant or quiet then
 the life of Christ, because Christ is
 true God. And what can enjoy more
 pleasure or tranquillity then God,
 who is the chiefest good? This life
 bringeth forth short joy, but draws
 with it eternall sorrow. To whom-

H. 5: saever

soever thou conformest thy self in this life, to him also shalt thou be conformed in the resurrection: If thou beginnest here to conform thy self unto the life of Christ, thou shalt in the resurrection be more fully conformed unto him. If thou conformest thy self unto the devil by sinne, thou shalt in the resurrection be conformed unto him by torment.

Mat.16.14. *He that will follow me, let him denie himself*, saith our Saviour, *and take up his crosse daily*. If in this life thou deniest thy self; at the day of judgement Christ shall acknowledge thee for his. If for Christ here in this life thou renouncest thine own honour, the love of thy self and thine own will; in the life to come Christ will make thee partaker of his honour, of his love, and of his will. If in this life thou partakest of the crosse, in the life to come thou shalt partake of eternall light: If in this life thou partakest of tribulation, in the life to come thou shalt partake of consolation: If in this life thou partakest of persecution, in the life to come thou shalt partake of a most large retribution.

bution. *He that shall confess me before men, Mar. 10. 33. saith our Saviour, him also will I confess before my Father which is in heaven* : But we must confess Christ not onely by the profession of doctrine, but also by conformitie of life : So shall he at length at the day of judgement acknowledge us for his. *Whosoever shall denie me before men, him also will I denie before my Father which is in heaven*. Christ is not onely denied by words, but also, and that much more, by wicked life : Whosoever therefore doth in this life denie Christ by his deeds shall indeed be denied by Christ at the day of judgement. He is not a Christian that hath not the true faith of Christ : But true faith ingrafts us into Christ as vine-branches into the spirituall vine. *Every branch that is in Christ, John 15. 3. and bringeth not forth fruit, the heavenly husbandman taketh away* : But he that remaineth in Christ, and in whom Christ dwelleth by faith, *Eph. 3. 17. bringeth forth much fruit*. That branch is not in the vine, which draweth not from the vine its sap and nourishment. So neither is that soul in

in Christ by faith, which draweth not from Christ the sap of love by faith. Conform us, good Jesus, unto thy life in this world; that in the world to come we may be fully conformed unto it!

Meditat. XXXI.

Of the deniall of a mans own self.

*Thou from thy self must first depart,
Before thou canst in Christ have part.*

Mat. 16. 24.

VProcur will follow me, let him denie himself, saith our Saviour: To denie ones self, is to renounce the love of ones self: For the love of ones self doth exclude the love of God. If thou wilt be Christ's disciple, it is necessarie that self-love should altogether die in thee. No man loveth Christ unlesse he hateth himself. *John 12. 24.* Unless the grain of wheat which is cast into the earth do die, it doth not bring forth fruit: So thou canst not reap the fruits of the holy Spirit, unlesse self love do die in thy heart. The Lord said unto Abraham, *Gen. 12. 1.* Go out from thine own land, and from thine

thine own kindred, and from thy fa-
thers house, unto the land which I
shall shew thee; Thou canst not be
the true disciple of Christ, and a true
spirituall man, unlesse thou goest
forth from the love of thy self. *Ja-* Gen. 33:
cok in his wrestling with the Angel 24,31.
was lame in one foot, the other be-
ing sound and whole: By the two *Gran-*
feet is understood a double love; the
love of ones self, and the love of
God. Then shall a man be partaker
of Gods blessing when he halts up-
on the foot of self-love; the other
foot, that is, of the love of God, re-
maining sound and whole. It is im- *Job. 11,13*
possible for thee with one eye to be-
hold heaven and earth: So it cannot
be that with one and the same will, a
man should love himself inordinately,
& love God also. Love is the chiefest
good of our soul: Therefore we must
give the chief good of our soul to the
chiefest good, that is, to God. Thy
love is thy God, that is, whatsoever
thou lovest chiefly thou settest in the
place of God: But God is truly the
chief being. Whosoever therefore lo-
veth himself judgeth himself to be
God,

Rev. 1. 3.

God, and setteth himself in the place of God, which is the greatest idolatrie that can be. Whatsoever thou lovest chiefly, thou makest it to be the end of all other things, and thou judgest it to be the last complement of all thy desires: But it is God onely who is the beginning and the end of the creatures: he is the first and the last, he onely filleth the desire of our hearts, and there is no created thing that can satisfie thy desires: Therefore thou must preferre the love of God before the love of thy self. God is the beginning and the end: In him therefore must our love begin, and in him also must it end. The essence of God is without all the creatures, as God was in himself from all eternitie: So withdraw thou thy love from all the creatures. Such as thy love is, such are thy works: If thy works proceed from true faith and love of God, they are acceptable unto God, and appear great in his eyes, though in the eyes of all men they seem but small: if they proceed from self-love, they cannot please God. Self-love defileth the most excellent works.

When

When Christ was in the house of *Simon*, a certain woman broke a ves-
sel of pretious ointment, and anoint-
ed the head of Christ: The work
semed to be small, and yet notwithstanding
it was acceptable unto Christ; because it proceeded from
true faith, pure love and serious con-
trition. Sacrifice in the old Testament
was a work acceptable unto God;
And yet God was not well pleased
that *Saul* set apart the spoils of the ^{1 Sam. 15.}
Amalekites to offer sacrifice unto ^{15.}
God. Why? Because this did not
proceed from the love of God: For
if he had loved God truly, he would
not have contemned the command-
ment of God about the burning of all
the spoils: He loved himself, and his
own devotion. Love is a kind of
fire: For so the Church prayeth;
Come, O holy Ghost, and kindle in
the faithfull the fire of thy love. Fire
doth not cleave fast unto the earth,
but alwayes tends upwards: So thy
love must not rest in thee, but it must
be lifted up unto the Lord. Again, to
denie ones self, is to renounce his
own honour: Unto the chief good
alone

Mat. 26. 6;

^{7.}
Joh. Ann.

alone is due the chiefest honour: And God is the chiefest good. He that seeketh his own glory cannot seek Gods glory, as our Saviour said unto John 5.44. the Pharisees, *How can ye believe, which receive honour one of another?* Behold the example of Christ, and follow it: He often witnesseth of himself, that he seeks not his own John 5.41. glory, that he *receiveth not honour from men*, and that he is humble in Mat. 11.29. heart. All thy gifts thou receivest from God: Therefore render them again unto God. The rivets of all goods do flow from this fountain of Gods goodness: Therefore let them all flow back again into the sea. The herb which is called Turnsel, or Heliotropium, doth always tain it self unto the sunne, by virtue whereof it draws its life and nourishment: So do thou with all thy gifts and honour turn thy self towards God, and attribute nothing unto thy self. If thou hast any thing of thine own, thou mayest seek thine own honour, and attribute thy gifts unto thy self: But seeing that thou hast nothing of thine own, but all from God, therefore

for thou must seek, not thine own honour, but the honour of God. The seeking his own honour, doth turn a man away from God: We have an example in Nebuchadnezzar, who said, *Is not this great Babylon that I have built for the house of my kingdom, by the strength of my power, and for the honour of my majesty?* But what follows? Whiles the word was in the kings mouth, a voice came from heaven, saying, *To thee, O Nebuchadnezzar, is it spoken, Thy kingdom is departed from thee, thou shalt be cast out from the company of men, and aby dwelling shall be with the beasts of the field:* Even so if thou out of vain-glory and pride dost boast of thy Babylon, that is, the building of thy good works, and take the glory thereof unto thy self, and not give it unto God, thou shalt be cast away from the sight of God. Last of all, To deny ones own self, is to renounce his own will: We must alwayes obey the best will: And Gods will is alwayes the best: We must obey his will, from whom we have all that *1. Cor. 4. 7*

wc

we have: And from God comes all that we have. We must obey his will, who leadeth us alwayes unto
 Psal. 37. 4. life and that which is good: *Delight
 in the Lord, and he shal give thee thy
 hearts desire.* Our own will leads
 us unto death and unto damnation.
 By what did our first father fall
 from the grace of God and state of
 salvation, into eternall damnation?
 By leaving the will of God, and fol-
 lowing his own will. He neglected
 the commandment of God, and gave
 ear unto the persuasion of the de-
 vil: Therefore the true disciple of
 Christ renounceth his own will, and
 desires to follow the will of God.
 Behold Christ! He being in the agô-
 ny of his passion offered his own
 will as a most acceptable sacrifice
 unto God: Offer thou also unto God
 thine own will, and so shalt thou
 perfect that denial of thy self which
 Christ requireth. Let *thy* holy will,
 O Lord, be done in earth, as it is in
 heaven.

Matt. 26.

39.

Matt. 6.10.

Meditat.

Meditat. XXXII.

Of the true rest of the soul.

Thy soul can nothing satiate
But God who did thy soul create.

In the transitorie things of this world the soul often seeks for rest, but finds it not: Why? because the soul is more worthy then all the creatures, and therefore she cannot find peace and quietnesse in them, as being more vile. All worldly things are flitting and transitorie; but the soul is immortall: How should she then find true rest in them? All those are terrestriall, but our soul hath a celestiall originall: How should she then satiate and fulfill her desire in them? In Christ she finds rest, he can satisfie and fulfill her desire. Against the wrath of God she rests in the wounds of Christ: Against the accusations of Satan she rests in the power of Christ: Against the terror of the law she rests in the gospel of Christ: Against the sinnes which accuse

Heb. 13.
24.

use her she rests in the *blood* of Christ which speaketh better things, before God, than the *blood* of Abel: Against the terror of death she rests with confidence in the session of Christ at the right hand of the Father: And thus our faith findeth rest in Christ, and our love findeth great rest also. He that by his love cleaveth unto earthly things hath no true rest; because earthly things themselves have it not in them: They cannot fully satiate the souls appetite; because they are all finite: But our soul being created after the image of God doth desire that infinite good in which is all good. As therefore our faith ought not to relie upon any of the creatures, but upon the merit of Christ onely: So also our love should not be settled upon any of the creatures, nor upon our selves. For self-love hindreth the love of God: We must preferre the love of God before all. Our soul is the spouse of Christ: To him alone therefore must she adhere. Our soul is the temple of God: Therefore she must give entertainment to none but him. Many seek

I. Cor. 3:
16.

for

for rest in riches : But without Christ there is no rest to the soul. **Where** Christ is, there is poverty, if not in ^{Matt.8.19]} act, yet in affect. He being the Lord of heaven and earth had not where to rest his head : And so would he command and sanctifie poverty unto us. Riches are without us : But that which will quiet the soul must be within. To what shall our soul cleave unto at death, when we must leave all worldly things ? Either our riches forsake us, or we them : often in our life, but alwayes at our death. **Where** then shall our soul find peace and rest ? Many seek for rest in pleasures : But pleasures can bring no rest or delight unto the soul ; although they may unto the body, for a time : At length grief and sorrow follow as companions. Pleasures belong unto this life : But the soul was not created for this life, because she is by death compelled to depart. How then should she find rest in pleasures ? Without Christ there is no rest to the soul : But what was the life of Christ ? Extreme grief from the

the first moment of his nativitie, even unto his death. By this means he the true prizer of things would teach us what to think concerning pleasure. Many seek for rest in honours: But miserable are they that at every change of popular breath are compelled to want their rest. Honour is without, and a flitting good: But that which will give rest unto the soul must be within. What canst thou say more of the praise and glory given by men, then of *Apelles* his commended picture? Consider the corner wherein thou keepest: What is the proportion thereof to a whole province, to all Europe, and to all the habitable world? That is true honour indeed which God shall hereafter give unto the elect. The rest of a thing is in its end: neither doth a thing rest naturally untill it hath attained to its end and place. God is the end whereunto the soul was created: For it was made after the image of God. Therefore it cannot be quiet and at rest but in its end, that is, in God. As the soul is the life of the body, so is God the life of the soul:

L. Vivesi

Ausflinte.

As

As therefore that soul doth truly live in which God dwelleth by spiritual grace: So likewise that soul is dead, which hath not God dwelling in it: And what rest can there be to the soul that is dead? That first death in sinne doth necessarily draw with it the *second death of damnation*. Rev. 20:15. Whosoever therefore doth firmly cleave unto God with his love; and inwardly enjoyeth divine consolation; his rest can no outward things disquiet. In the midst of sorrows he is joyfull; in povertie, rich; in the tribulations of this world, serene; in troubles, quiet; in the reproches (and contumelies) of men, still; and in death it self, living. He regards not the threats of tyrants: Because he feels within the riches of divine consolation. In adversitie he is not made sorrowfull: Because the holy Spirit within doth comfort him effectually. In povertie he is not vexed: Because he is rich in the goodness of God. The reproches of men do not trouble him: Because he enjoyeth the delights of divine honour. He regards not the pleasure of the flesh:

flesh: Because the sweetnesse of the Spirit is more acceptable unto him. He seeketh not after the friendship of the world: Because he seeketh the love of God, who is mercifull and a friend unto him. He gapeth not after earthly treasures: Because his chief treasure is hidden in the heavens. He feareth not death: Because in God he alwayes liveth. He doth not much desire the wisdom of the world: Because he hath the Spirit within to be his teacher. That which is perfect taketh away that which is imperfect. He feareth neither lightning, nor tempests, nor fire, nor water, nor floods, nor other sorrowfull aspects of the planets, nor the obscuration of the lights of heaven: Because he is carried up above the sphear of nature, and by faith resteth and liveth in Christ. He is not drawn away by the allurements of the world: Because he heares within him the voice of Christ which is sweeter. He fears not the power of the devil: Because he feels Gods indulgence. He that lives and overcomes in him is stronger then the devil,

vil, that in vain labours to overcome him. He follows not the enticements of the flesh : Because living in the Spirit he feels the riches of the Spirit ; and by the vivification of the Spirit mortifies and *crucifies the flesh* Gal. 5. 24. He fears not the devil his accuser : Because he knows Christ to be his *Advocate*. This true rest of the soul he grant unto us, who is the *only authour and giver thereof*, our Lord God blessed for ever !

Meditat. XXXIII.**Of the puritie of conscience.**

*Labour to have a conscience pure :
When all things fail, that will endure.*

IN every thing thou takest in hand I have a great care of thy conscience. If the devil incites thee to any sinne, stand in fear of the inward chock of thy conscience. If thou art afraid to sinne in the presence of men, let thine own conscience much more deterre thee from sinne. The inward testimonie is of more efficacy then the outward : Therefore al-

I though

though thy sinnes could escape the accusations of all men, yet they can never escape the inward witnessse of thy conscience. Thy conscience shall be in the number of those *books* that shall be *opened* at the judgement to come, as is testified in the Revelation. The first is the book of Gods omniscience ; in which the thoughts, words, and deeds of all men shall manifestly appear. The second book

Rev. 13. 8. is Christ, which is *the book of life* : in this book whosoever shall be found written by true faith shall be carried by the angels into the court of heaven. The third is the book of the Scripture, according to the prescript rule whereof our faith and

John 12. 48. good works shall be judged : *The word that I have spoken*, saith our Saviour, *shall judge them at the last day*. The fourth book conteineth in it the testimonies of the poore, which in the day of judgement shall re-

Luke 16. 9. ceive us into an everlasting habitacion. The fifth book conteins the inward testimonie of the conscience : For the conscience is the book in which all sins are written : The con-

Bernard.

sci-

science is a great volume in which all things are written by the finger of truth. The damned cannot deny their sinnes at the day of judgement ; because they shall be convinced by the testimonie of their own consciences : They cannot flie from the accusation of their sinnes ; because the tribunal of the conscience is within, and at home. A pure conscience is the most *Nazian.* clear glasse of the soul, in which she beholds God and her self. A filthie eye cannot behold the splendour of true light : Hereupon saith our Saviour, *Blessed are the pure in heart ; for Matt. 5. 8. they shall see God.* As a beautifull *camer.* and fair face is pleasing to the eye of man : So a pure and clear conscience is acceptable in the sight of God : But the putrified conscience begets never-dying worms. Let us therefore in the present have a sense and feeling of the worm of conscience, and labour to destroy it : But let us not foster it, lest it live with us for ever. All *Bernard.* other books were invented to mend this book : What doth much science profit, if there be a foul conscience ? Thou shalt be judged hereafter be-

fore the throne of God, not by the book of thy science, but by the book of thy conscience. If thou wilt write this book right indeed, write it according to the copie of the book of

Rev. 13. 8. life : Christ is *the book of life* : Let the profession of thy faith be conformed to the rule of Christs doctrine, and let the course of thy life be conformed to the rule of Christs life. Thy conscience shall be good, if there be puritie in thy heart, truth in thy tongue, and honestie in thy actions.

Nisi. bish.

Cyprian.

Gregor.

Use thy conscience for a lantern in all thy actions : For that will plainly shew unto thee what actions in thy life be good, and what be evil. Avoid that judgement of the conscience in which one and the same shall be both defendant and plaintiff, witnesse, judge, tormentour, prison, scourge, executioner, and slaughterer. What escape can there be there, where it is the witnesse that accuseth, and where nothing can be hid from him that judgeth ? What doth it profit thee, if all men comend thee, and thy conscience accuse thee ? What shall it hurt thee, if all men detract

detract from thee, and thy conscience defend thee? This judge is enough to accuse, judge, and condemn every man. This judge is uncorrupt, and cannot be moved with prayers, or corrupted with rewards. Whither-
Bemyn.
 soever thou goest, and wheresoever thou art, thy conscience is alwayes with thee, and carrieth about her whatsoever thou hast laid up in her, whether it be good or evil. She keeps for the living, and restoreth to the dead that which was committed to her keeping. So it is true that *a mans enemies are they of his own household*: So in thine own house, and amongst thine own family, thou hast those that do observe, accuse, and torment thee. What doth it profit thee to live in all abundance and plenty, and to be tormented with the whip of conscience? The fountain of mans felicitie and miserie is in his mind: What doth it profit a man in a burning fever to lie upon a bed of gold? What doth it profit a man tormented with the firebrands of an ill conscience to enjoy all outward felicitie? As much as we regard ever-

Matt. Io.
16.

Lud. Viv.

Chrysost.

lasting salvation, so much let us regard our conscience. For if a good conscience be lost, faith is lost ; and if faith be lost, the grace of God is lost ; and if the grace of God be lost, how can we hope for everlasting life ? As the testimonie of thy conscience is, such judgement mayest thou expect from Christ. Sinners shall become their own accusers, though none accuse them or bring ought against them. As the drunkard, while he is overwhelmed with wine, hath no sense of the hurt which he receiveth by the wine ; but when he hath slept out his drunken fit, then he feels the hurt : So sinne, whiles it is in action, doth blind the mind, and like a thick cloud doth obscure the brightness of true judgement : but at length the conscience is roused, and gnaweth more grievously then any accuser. There are three judgements; The judgement of the world, the judgement of thy self, and the judgement of God : And as thou canst not escape the judgement of God, so neither canst thou escape the judgement of thy self, although sometimes thou mayest

mayest escape the judgement of the world. No walls can hinder this witness from seeing all thy actions: What excuse can save thee, when thy conscience within doth accuse thee? The peace of conscience is the beginning of everlasting life. Thou mayest more truly and heartily rejoice in the midst of troubles, having a good conscience, then thou canst in the midst of thy delights, having an evil conscience. Against the backbiting of all that bear thee ill will thou mayest confidently oppose the defense and excuse of thy conscience. Enquire of thy self concerning thy self; because thou knowest thy self farre better then any other man doth. At the last judgement what will the false praises of others profit thee, or the backbitings of others without a cause hurt thee? By Gods and thine own judgement shalt thou either stand or fall: Thou shalt not stand or fall by the testimonie of others. The conscience is immortall, as the soul is immortall: And the punishments of hell shall torment the damned as long as the accusation of

Bernard.

conscience shall endure. No exten-
nall fire doth so afflict the bodie as
this inward fire doth inflame the
conscience. The soul which is burn-
ed is eternall ; and the fire of the
conscience is eternall. No outward
scourges are so grievous unto the bo-
dy, as these inward whips of consci-
ence are unto the soul. Avoid there-
fore the guilt of sinne ; that so thou
mayest avoid the torment of con-
science. By true repentance blot thy
sinnes out of the book of thy consci-
ence ; that they may not be read at
the judgement, and that thou mayest
not be afraid of the voice of Gods
sentence. Mortifie the worm of con-
science by the heat of devotion ; that
it do not bite thee, and so beget eter-
nall horrour. Extinguish this inward
fire by thy tears ; that so thou mayest
attein to the joyes of an heavenly
cooler. Grant, O Lord, that we may
fight the good fight, keeping faith and
a good conscience ; that at length we
may come safe and found into our
heavenly countrey !

2. Tim. 4:7.

Meditat.

Meditat. XXXIV.

Of the studie of true humilitie.

*what is a bubble? such is man,
whose life in length is but a span.*

Consider, thou faithfull soul, the miserable condition of man, and thou shalt easily avoid all temptations of pride. Man is *vile* in his ingresse, *Bernard.* miserable in his progresse, and lamentable in his egresse. He is assaulted by devils, provoked by temptations, allured by delights, cast down by tribulations, entangled by accusations, bestripped of virtues, and ensnared in evil customes. Wherefore then art thou proud, *O earth and* *Ecclius 10:9.* *ashes?* What wast thou before thou wast brought forth? Stinking feed. What in thy life? A sack of dung. What after death? Meat for worms. If there be any thing good in thee: it is not thine but Gods: Nothing is thine but sinne. Challenge therefore unto thy self nothing that is within thee, but thy sinnes. He is a fool & an *Kempis.* unfaithfull servant that will be proud

Bernard.

of his masters goods. Behold, O man, the example of Christ! All the glory of heaven serveth him: yea he himself alone is the true glory: And yet he rejected all worldly glory.

Mat. XI. 29. And still he cries, *Learn of me, for I am meek and humble in heart.* He is the true lover of Christ that is the follower of Christ. He that loveth Christ loveth also humilitie. Let the servant that is proud blush and be ashamed, seeing that the Lord of

Cant. 2. 1.

heaven is so humble. Our Saviour saith of himself that he is *the Lily of the valleys;* because he, the most noble amongst flowers, is born and bred, not in the mountains, that is, in proud and lofty hearts, but in the low valleys, that is, in the contrite and humble minds of the godly. For the soul that is truly humble is a seat and delectable bed for Christ, as a godly man saith. True grace doth not lift a man up, but doth rather humble him: Therefore he is not yet partaker of grace who walketh not in humbleneise of heart. The fluents of Gods grace flow downwards, not upwards. As water by nature doth

Matthew.

Bernard.

not

not seek high places: so the grace of God doth not flow upwards, but downwards upon the hearts that are humble. The Psalmist saith, God dwelleth on high, and yet beholdeth Psal. 113.5 *he the things that are humble in heaven and in earth.* Surely, this is a marvellous thing, that we cannot draw nigh unto God, who is the highest of all, unlesse we walk in the path of humilitie. He that is Bernard. *vile in his own eyes* is great in the eyes of God. He that displeaseth himself pleaseth God. Of nothing did God Heb. 11.3. create the heaven and the earth: And as it was in the creation, so also is it in the reparation of man. God creates of nothing, and repairs of nothing. Therefore that thou mayest be made partaker of regeneration and reparation, seem nothing in thine own eyes, that is, arrogant and attribute nothing unto thy self. We are all weak and frail: And think thou no man more frail then thy self. It Kempis. hurts not to make thy self inferiour to all, and by humility to put thy self under all: But it hurts very much, to preferre thy self before any one.

The

Rev.4.4.

10.

Iса.6.2.

Luke 24.26

The twentie fourre elders, that is, all the church triumphant, cast down their crowns before the throne, and give unto God all righteousnesse and glory: And what then should the vile sinner do? The holy angels the Seraphims cover their faces before the face of Gods majestie: And what then should man do, who is so vile a creature, and so unthankfull to his Creatour? Christ the true and onely-begotten Sonne of God in wonderfull humility descended from heaven, and took our weak nature upon him, and condescended to take upon him our flesh, to die, and to be crucified: And what should man do, who by his sinnes is gone so farre astray from God? Behold, O faithfull soul, with what wonderfull humilitie Christ hath cured our pride! And dost thou still desire to be proud? By the way of humilitie and his passion Christ entred into glory: And dost thou think ever to come to the glory of heaven walking in the way of pride? The devil for his pride was banished out of the kingdome of heaven: And dost thou having not yet the fruitition

tion of celestiall glory think to come
thither by the way of pride? *Adams Gen. 3.14.*
for his pride was cast out of para-
dise: And dost thou think to come to
the celestiall paradise by the way of
pride? Let us rather wish to serve, *Granat.*
and to wash the feet of others with
Christ, then to seek ambitiously with
the devil for an higher place. Let us
be humbled in this life, that we may
be exalted in the life to come. Think *Beda.*
not, O faithfull soul, what thou hast,
but what thou wantest. Grieve for
the virtues which thou hast not, ra-
ther then glorie for the virtues
which thou hast. Cover thy vir- *Bernard.*
tues; but lay open thy sinnes:
For thou hast great cause to fear,
that if thou shewest the treasure of
thy good works by glorying in them,
the devil will steal them away by
making thee proud of them. *Fire is*
best kept, if it be covered with
ashes: So the fire of charitie is never
more securely kept, then when it is
covered with the ashes of humilitie.
Pride is the seed of all sinne; Take
heed therefore of being lifted up, lest
it happen that thou beest cast head-
long

long into the abyssie of sinne. Pride is a pleasing bed for the devil: Take heed therefore of being lifted up, lest it happen that thy miserable foul be made subject to the devils yoke. Pride is a wind that burneth and drieth up the fountain of Gods grace: Take heed therefore of being lifted up, lest it happen that thou beest separated from the grace of God. Cure, O Christ, the tumour of our pride! Let thy holy humility be our onely merit in this life, and let it be the pattern of our life! Let our faith firmly embrace thy humilitie, and let our life constantly follow after it!

Meditat. XXX V.

Of fleeing from covetousnesse.

*The man that covets is but poore,
Althooug h be riches have great store.*

AS thou dost tender the salvati-
on of thy soul, see that thou
dost hate the sinne of covetousnesse.
The covetous man is the poorest a-
mongst men; because he wanteth as
well

well that which he hath as that which he hath not. The covetous man is the most miserable of all men; because he is good to no man, and worst to himself. Pride is the beginning of all sinne; and *covetous-^{1. Tim. 6.10} nesse the root of all evil*: That, by turning us away from God; and this, by turning us unto the creatures. Riches bring forth sweat in the getting, create fear in the possessing, and bring grief in the losing: And, which is worse, the labour of the covetous shall not onely perish, but shall also cause them to perish. Riches do either forsake thee, or thou dost forsake them: If therefore thou puttest thy trust in riches, what will be thy hope at the houre of death? How wilt thou commend thy soul unto God, if thou dost not commend the care of thy body unto him? God *Lud. Piv.¹⁰* which is almighty hath a care of thee: Wherefore then dost thou doubt whether he can sustein thee or no? God who is most wise bath a care of thee: Wherefore then dost thou doubt how he will sustein thee? God who is most bountifull hath a care

care of thee: Wherefore then dost thou doubt how he will sustein thee God who is most bountifull hath a care of thee: Wherefore then dost thou doubt whether he will sustein thee or no? Thou hast the word and bond of Christ, who is the Lord of all that is in heaven and earth, that they which *seek the kingdome of God* shall want nothing that is necessarie for man. Trust in this promise of Christ, he will not deceive thee: For he is truth it self.

Coloss.3.5. *Covetousnesse* is the greatest *Idolatry*: because it sets the creatures in the place of God. The covetous man putteth his trust in the creatures, whereas he should put his trust in God. Whatsoever we love more then God, we preferre before God; and whatsoever we preferre before God, we set up in the place of God.

Gen.25.33. *Esaue sold his birthright for a messe of porrage*: So many sell the inheritance of the kingdome of heaven, which was purchased by Christ, to get things temporall. *Judas sold Christ for thirty pieces of silver*: And covetous men sell Christ for temporall

all riches. How can he ever come to the kingdome of heaven, who is filled daily with the husks of the swine? How can he ever come unto God by lifting up his heart unto him, who studieth to seek rest for his soul in riches? Riches are thorns, Mat. 13, 39 so saith truth it self: He therefore that loveth riches doth indeed love thorns. O ye thorns, how many souls do ye choke! Thorns do hinder the increase of the seed: And even so doth the solicitude and care about riches hinder the spirituall fruit of the word. Thorns do afflict the bodie with punctures: And even so do riches torment the soul with cares. Thou shalt be sure to perish, if thou gatherest onely such treasures as do perish. They which lay up treasures here on earth, are like unto them that lay up their fruits in low and moist places, not considering that there they will soon come to rottennesse. What fools are they that place the end of their desires in riches! How can that which is corporall satisfie the soul which is spirituall? when as that rather doth so

Auflins.
Bilins.

comprehend corporall things by the virtue of its spirituall nature, that it cannot be distended and filled by any quantitie. The soul was created for eternity : Thou doest wrong unto her therefore if thou placest the end of thy desires in temporall and momentanie things. The soul the more it is lifted up unto God, the more it is withdrawn from the love of riches. All things the nearer they are unto heaven, the lesse they covet

Matt. 6. 25. and hoard up : As *the fowls of the aire*, which *neither sow nor reap*. It is a great signe that the foul is busied about heavenly things, if it do undervalue and contemn earthly things. Mice and creeping things hoard up in the holes of the earth : for they are of a worse condition, and of a baser nature then the fowls. It is a great signe that the soul is turned away from God, and fastned unto the creatures, if it cleave unto riches with an inordinate love. God gave a soul unto thee : And wilt thou not commit thy bodie to his care ? God feedeth the fowls of the aire : And dost thou, which art created after his image, doubt

doubt whether he will sustein thee or no? God clotheth *the lilies of the field*: And dost thou doubt whether he will provide clothes for thee or no? Be ashamed, that faith and reason should not effect as much in thee as a naturall instinct doth effect in the fowls. *The fowls neither sow nor reap*, but commit the care of their bodies unto God. The covetous men do not believe the words of God, before they make provision for their own sustenance. The covetous man is a most unjust man: Wherefore? Because he *brought nothing with him into this world*, and yet he is so troubled about these earthly things, as if he meant to carry much with him out of this world. The covetous man is a most unthankfull man: Wherefore? Because he enjoyeth many gifts which come from God, and yet is never lifted up unto the giver thereof by the confidence of heart. The covetous man is a most foolish man: Wherefore? Because he leaveth the true good, without which nothing is good indeed, and cleaveth unto that which is not good without the

the grace of God. He that is held bound by the love of earthly things, doth not possesse them, but is posses-
sed of them. Covetousnesse is neither diminished by plenty nor want : By want it is not diminished ; because his desire of having doth still increase, when he cannot attain what he hath long desired : And by plenty it is not diminished ; because the covetous man, the more he getteth, the more he desires : And when he hath got what he covetously desired, he hath still a new occasion ministred unto him to desire more : Like unto fire, which, as more wood is still laid on, the more it increaseth. Covetousnesse is a torrent at first small, but afterwards increasing infinitely : Set a term therefore to the desire of riches, lest thy covetousnesse at length draw thee into everlasting destruction. Many devour in this life that which they must afterwards digest in hell : And many whilst they thirst after gain, run unto most certain death. Think upon these things, O devout soul, and as much as thou canst flee from covetousnesse. Thou

Gregor.

Augustine.

Leo.

shalt
to
ni
re
to
u
n
h
w
d
ly
t
h
t
i
v
l

shalt carry to judgement none of thy riches, but those which thou hast given to the poore. Dost thou refuse to give thy temporall and fading riches to the poore, for whom Christ refused not to give his life? Give unto the poore, that thou mayest give unto thy self: That which thou dost not give unto the poore, another shall have. He is too too covetous to whom the Lord is not sufficient. He doth not yet truly hope for heavenly things, who overprizeth earthly things. How would he *lay down his life for his brother*, who denieth his temporall substance to his brother that asketh? The hand of the poore is the treasurie of heaven: That which it receiveth it layeth up in heaven, that upon earth it may not perish. Wouldst thou perform an acceptable office unto Christ? Shew thy bounty to the poore: That which is done unto his members, the head *Mat. 25.40* takes as done to himself. Christ *Aurum.* saith unto thee, Give unto me of that which I have given unto thee. Do good with thy goods, that thou mayest obtain good. Give thy earthly things

things liberally, that thou mayest keep them: For in keeping them too frugally thou losest them. Hear Christ admonishing, that thou beest not compelled to heare him at the judgement saying, *Go, ye cursed, into everlasting fire, because ye fed me not when I was hungry.* The holy seed of alms-giving, as it is sowed sparingly or bountifully, so it shall be reaped sparingly or bountifully. If thou wouldest be in the number of the sheep do good unto the sheep.

Nazian. Let the goats cause thee to fear: For Matt. 25.33. they are placed at the left hand; not because they took any thing away, but because they gave not. *Incline our hearts, O God, unto thy testimonies, and not to covetousnesse.*

Meditat. XXXVI.
Of the properties of true love and charitie.

*The signe by which the Saints we know,
It is by love their faith to shew.*

TRUE & sincere love is an inseparable property of the godly: No Chri-

Christian without faith; and no faith without charitie. Where there is not the brightnesse of charitie, neither is there the heat of faith: Take away light from the sunne, and thou mayst take away charitie from faith. Charitie is the outward act of the inward life of a Christian man. *The bodie is dead without the spirit* Gal. 5. 12.; and *faith is dead without charitie*. He is not of Christ, that hath not the Spirit of Christ; & he hath not the Spirit of Christ that hath not the gift of charitie. *Charitie is the fruit of the Spirit* Gal. 5. 22.: The tree is not known to be good unlesse it bring forth good fruit. *Charitie is the bond of Christian perfection* Col. 3. 14.: As the members of the bodie are knit together by the spirit, that is, the soul: so the true members of the mysticall bodie are united by the holy Spirit in the bond of charitie. In *Solomons temple* all was covered with gold *within and without*: So in *Gods spirituall temple* let all be I. Kings 6. 21. beautified with love and charitie within and without. Let charitie *Luther*, move thy heart to compassion, and thy hand to contribution: *Compassion*

sion is not sufficient, unlesse there be also outward contribution : Neither is outward contribution sufficient, unlesse there be also inward compas-
sion. Faith receiveth all from God, and charitie giveth it again unto our neighbour. By faith we are made partakers of the Divine nature : But

1. John 4.8. *God is love.* Therefore where charitie sheweth not it self without, let no man believe that there is faith within. No man believeth in Christ which loveth not Christ : And no man loveth Christ, unlesse he love his neighbour. He doth not yet apprehend the benefit of Christ with true confidence of heart, whosoeuer doth denie unto his neighbour the office which he oweth unto him. That is not truly a good work which proceedeth not from faith. Neither is it truly a good work which proceedeth not from charity.

Bernard. Charity is the seed of all virtues : It is no good fruit which springeth not forth from the root of charitie : For charity is the spirituall tast of the soul : For unto it alone is every good thing sweet, every hard thing sweet,

all

Rom. 14.
23.

all aduersitie sweet, and all pain and trouble sweet ; yea more, the taste of charitie maketh even death it self most sweet. *For love is strong as Cant. 8.6.*
 doubt, yea stronger then death ; because love brought Christ to die for us : And love doth so stirre up the true godly, that they doubt not to die for Christ. All the works of God proceed from love, yea punishments themselves : So let all the works of a Christian man proceed from love. In all the creatures God hath set before us the glasse of love. The sunne and the starres shine not to themselves but to us : The herbs purge not themselves but us : Aire, water, beasts, and all creatures serve man : Do thou also give thy self wholly to serve thy neighbour. *Tongues profit not without charitie : Because without charitie knowledge of tongues puffeth up, but charitie edifieth.*
 1. Cor. 13. 1.
 13. 1.
 I. Cor. 8. 11.
 7. Cor.
 13. 2.
Knowledge of mysteries profits not without charitie : Because the devil also hath knowledge of mysteries ; but charitie is onely proper to the godly. Faith also which can remove mountains profits not without charitie :

ritie : For such faith is the faith of working miracles, and not of salvation. *Charitie* is better then the gift of doing miracles : Because that is the undoubted mark of true Christians ; but this is sometimes granted to the wicked. It profits not to give all that one hath unto the poore, if there be not charitie : For the outward action is done in hypocrisy if there be not inward love. Rivers of boun-ty profit not unlesse they spring from the fountain of charitie. *Charitie is patient* : For no man is easily angry with him that he loveth truly. *Charitie is bountifull* : For he that by charitie hath bestowed his heart, which is the chief good of the soul, how should he denie the outward goods, which are lesse? *Charitie envieth not* : Because he that is in charitie looketh upon anothers good as upon his own. *Charitie thinketh in evil* : No man easily hurts him whom he loveth truly and from his heart. *Charitie is not puffed up* : Because by charity we are all made the mem-bers of one bodie ; and one member prefers not it self before another.

Cha-

Charity doth not behave it self undecently : For it is the property of an angry man to bear himself undecently ; but charitie is the bridle of anger. Charitie seeketh not those things which are *her own* : Because that which one loveth, he preferreth before himself, and seeketh the profit thereof more then his own. Charitie is not provoked to anger : For all anger proceedeth from pride, but charity puts it self under all. Charitie imagineth no mischief : For it plainly appeareth that he is not yet in perfect charitie whosoever worketh mischief against any one. Charity rejoiceth not in iniquitie : For charitie maketh anothers miserie to be her own. Charitie beareth all things, believeth all things, hopeth all things, endureth all things : For charitie refuseth not to do unto others as she desires that others should do unto her. Tongues shall cease, prophecies shall cease, and sciences shall be destroyed : But charitie shall not cease ; but the imperfection thereof shall be taken away, and the perfection thereof shall be complete in

*Bernard.**of Lind.*

the life to come. God commanded two altars to be built in the tabernacle ; and fire was carried from the outward to the inward : God hath congregated a twofold Church, a militant and a triumphant : The fire of love shall at length be translated from the militant to the triumphant. Think upon these things, O devout soul, and study after holy love: Whatsoever thy neighbour be, yet he is one for whom Christ vouchsafed to die! Why then dost thou deny to shew thy characie to thy neighbour, when as Christ did not stick to lay down his life for him? If thou lovest God truly thou must also love his image. We are all one spirituall body : Let us therefore have all one spirituall mind : It is unsit that they should be at variance upon earth, which must at length live together in heaven. Whilst our minds agree in Christ, let our wills also be conjoyned. We are the servants of one Lord: It is not fit that we should be at variance. That member of the body is dead which hath not a sense of another's grief: Neither let him judge himself

himself a member of Christ's mysticall bodie, whosoever doth not grieve with another that suffereth. We have all one Father, that is, God, whom Christ hath taught thee daily to call our Father: And how shall he own L. Picard thee to be his true sonne unless thou again own his sonnes to be thy brethren? Love him that is commended unto thee by God; if he be worthy, because he is worthy: and if he be not worthy, yet love him; because God is worthy whom thou oughtest to obey. If thou lovest a man that is thine enemie, thou shewest thy self to be the friend of God. Do not mark what man doth against thee, but what thou hast done against God. Observe not the injuries offered thee by thine enemis: but observe the benefits conferred upon thee by God, who commandeth thee to love thine enemie. We are neighbours by the condition of our earthly nativitie, and brothers by the hope of our celestiall inheritance: Let us therefore love one another. Kindle in us, O God, the fire of love and charitie by thy Spirit!

Austines.

Meditat. XXXVII.
Of the studie of chastitie.

*The soule that's chaste is Christ his spouse,
His bed of rest, his Lodging-hou'e.*

Berosus.

*1. Cor. 6.
19.*

15

17

HE that will be the true disciple of Christ, must study to be chaste and holy. Our most gracious God is a pure and chaste Spirit: And thou must call upon him with chaste prayers. It was the saying of a wise man, That the chastitie of the body and the sanctitie of the soul are the two keys of religion and felicitie. If the body be not kept pure and immaculate from whoredome, the soul cannot be ardent in prayer. Our body is the temple of the holy Ghost: We must beware therefore and be very careful that we pollute not this holy habitaicle of the holy Ghost. Our members are the members of Christ: We must beware that we take not the members of Christ and make them the members of an harlot. Let us cleave unto the Lord by faith and chastitie; that we may be one spirit with him: Let us not cleave unto

an

an harlot ; that we be not made *one* body with her. The Sodomites burning with lust were smitten by the Lord with blindnesse corporall and spirituall : And such is the punishment of unchast men even unto this day. The Sodomites lust was punished with *fire and brimstone* falling down from heaven : So God shall inflame the heat of this evil concupisence in whoredomes with everlasting fire. This fire is not to be extinguished : But *the smoke of the Rev. 14:11. torments ascende:th up for ever and ever* : *Without*, that is, without the ^{15.} heavenly Jerusalem, *are dogs*, that is, impure and lustfull men. Christ hath washed us with his precious bloud in baptisme : And therefore we must beware and be carefull that we do not defile our selves with filthy lust. Even nature her self hath taught men to blush and to be ashamed to commit such filthinesse in the sight of men : And yet they are not ashamed to commit it in the sight of God and his angels. No walls can hinder God from seeing ; for his eyes are brighter then the sunne : No angles or cor-

^{16.}
Gen. 19:
15.

²⁴

*Granat.**Boda.**Borbad.*

ners can exclude the presence of the holy angels: No secret turnings can keep away the testimonie of the conscience. This is a wonderfull thing, That the heat of lust should ascend up into heaven, when the stink thereof descendeth even unto hell. This short pleasure shall bring forth everlasting sorrow: That which delighteth is momentany, but that which tormenteth is everlasting: The pleasure of fornication is short, but the punishment of the fornicateur is for ever. Let the memorie of him that was crucified crucifie in thee thy flesh. Let the remembrance of hell quench in thee the heat of concupisence. Let the tears of repentance extinguish in thee the fire of lust. Let the fear of God wound thy flesh, that the love of the flesh deceive thee not: Consider with thy self that the appetite of lust is full of anxiety and folly; the act full of abomination and ignominie; and the end full of repentance and shame. Look not upon the fawning face of the devil inciting thee to lust, but look back upon his tail, when he flyeth, which is full of pricks. Think not

not upon the shortnes of the pleasure, but rather think upon the eternitie of the punishment. Love the knowledge ^{Hierome} of the Scriptnres, and then thou wilt not love the vices of the flesh. Be alwayes doing somewhat, that the tempter when he cometh may find thee busied. He deceived ^{2. Sam. 11. 2.} David when he was idle: He could not deceive ^{Gen. 39. 8ij} Joseph; for he was busied in his masters service. Think every houre that death is at hand; and thou wilt easily despise all the pleasure of the flesh. Love temperance and thou shalt easily overcome evil concupiscence. The belly set on fire with wine doth presently fome with lust. Amidst thy dainties thy chastity is in danger: If therefore thou feedest thy flesh daintily and immoderately, thou nourishest thine own enemy. So feed thy flesh that it may serve ^{Hagga.} thee: keep it so under that it be not proud. Think upon the terror of the last judgement, and thou shalt easily extinguish the fire of lust: For at the day of judgement the secrets ^{1. Cor. 4. 5..} of the heart shall be revealed; and then how much more those things

Mat 13,36. that are done in secret? Thou must give an account for unprofitable words: And how much more then for filthy speeches? Thou must give an account for filthy speeches: How much more then for impure actions? As long as thy life hath been, so long shall thy accusation be: As many as thy sinnes have been, so many shall thy accusers be. Those thoughts which men make no reckoning of shall come to judgement: What then doth it profit thee to have thy fornication for a time concealed from men, seeing that it must be revealed in the sight of all men at the day of judgement? What doth it profit thee to escape the judgement-seat of an earthly judge, seeing that thou canst not escape the judgement-seat of the supreme judge? This judge thou canst not corrupt with gifts; for he is a most just judge: This judge thou canst not move with prayers; for he is a most severe judge: This judge his province and jurisdiction thou canst not flee from; for he is a most powerfull judge: Him thou canst not deceive with vain excuses;

Bernard.

cases; for he is a most wise judge: From his broad and proclaimed sentence thou canst not appeal; for he is the supreme judge There shall be *Bona uita.* truth in the inquisition, nakednesse in the publication, and severity in the execution. Therefore, O soul devout towards God, let the fear of this judge be always before thine eyes; and the fire of lust shall not deceive thee. Be thou the rose of charitie, the *Bernard.* violet of humilitie, and the lylie of chastitie. Learn humilitie of Christ *Mat. 11. 29.* thy bridegroom, and of him learn also chastitie. Great is the dignity of *Erasmus.* chastity which was consecrated in the body of Christ: Great is the dignity of chastity; because whiles we are in the flesh it makes us to live as out of the flesh. As nothing is more vile then to be overcome of the flesh: so nothing is more glorious then to overcome the flesh. Neither must we onely avoid outward fornication but also impure cogitations: Because God is judge, not onely of the outward acts, but also of the inward thoughts. Piety is often wounded by the looks, and chastity is often wounded by the

Mar. 5. 28.

the eyes: Hearc what truth it self saith: *He that looketh upon a woman to lust after her, hath alreadie committed adulterie with her in his heart.*

Bernard.

As the fight is difficult, so shall the victorie also be glorious. It is a difficult thing to quench the flaming fires of lust. Lust incites them that are not yet come to the years of youth; it inflames those that are young; and it wearieth those that are old and decrepit: It despiseth not cottages, neither doth it reverence palaces. But as difficult as it is here to fight, so laudable shall it be hereafter to triumph. The first sparks are presently to be quenched: and we must not addewel to the fire of evil concupiscentes. The Apostle when he reckons up the vices with which we must strive bids us not fight with

a. Cor. 6. 18

fornication, but flee from it: *For*, saith he, *flee from fornication:* For even as a stranger feigning simplicity comes to us like a beggar to deceive us: if we denie him entrance, he goes his way; if we receive him in, he becomes our guest, and gathers strength: and at length if we consent he becomes

comes our lord and master: so the motions of evil concupisence assail us: if we foster them not, they depart way; if thou wouldest not have this enemy to rule over thee, receive him not into the house of thy heart. Keep us, O God, in sanctitie of life and chastitie of body!

Medit. XXXVIII.

Of the flitting swiftnesse of this present life.

*The life of man's a rolling Stone,
Mov'd to and fro and quickly gone.*

THink, O devout soul, upon the miserie and brevitie of this life; that thy heart may be lifted up to the desire of the celestiall inheritance. This life whiles it increaseth, it decreaseth; Whiles it is augmented, it is diminished: Whatsoever is added to it, is also taken from it. It is but a *scince*, point of time that we live, yea it is yet lesse then a point: Whilest we turn our selves, immortality comes upon us. We are in this life, as in a strange

Gen. 23.4.

Ambrose.

Gregor.

Bernard.

Augustine.

Rev. 14.13

strange house Abraham had not in the land of Canaan a place to dwell in; but onely an hereditarie place for buriall: So this present life is like unto an inne, and to a burying-place. The beginning of this life is presently the beginning of death. Our life is like unto him that saileth; for whether he stand, sit, or lie down, still he comes nearer & nearer unto the haven & goeth thither, whither he is carried by the motion of the ship: So also we, whether we sleep or wake, lie down or walk, will or nill, are carried still moment after moment till we come to our end. This life is rather a death; because every day we die: For every day we spend some of our life. This life is full of grief for things past, full of labour for things present, and full offear for things to come. Our ingresse into this life is lamentable; because the infant begins his life with tears, as it were foreseeing the evils to come: Our progresse is weak; because many diseases afflict us, and many cares torment us: Our egressse is horrible; because we do not depart alone, but our works follow us, and we

we must passe from death to Gods ^{Heb.9.17.} *severe judgement.* We are conceived ^{Bernard,} in sinne, we are brought forth in miserie, we live in pain and we die in anguish. We are begotten in uncleanesse, we are nourished in darknesse and brought forth in sorrow. Before we come forth, we are a burden to our wretched mothers; and when we do come forth, we do like vipers ^{Auslinel} tear a way. We are strangers in our birth, and pilgrimes in our life; because we are compelled to depart away by death. The first part of our life is ignorant of it self; the middle part is overwhelmed with cares; and the last part is burdened with grievous old age. All the time of our life is either present, past, or to come. If it be present, it is flitting; if it be past, it is then nothing; if it be to come, it is then uncertain. We are filthines ^{sol. sa-} in our originall, we are bubbles in ^{lam.} our life, and we are meat for worms at our death. From earth we come, on earth we go, to earth we must return. The necessitie of our birth is base, our life miserable, and our death lamentable. Our body is an ^{Sydonius,} earthly

earthly house in which do dwell together sinne and death, which every day consume it. All our life is a spirituall warfare. Above, devils lie in wait for our destruction: On the right hand and on the left, the world oppugnes us: Beneath and within, the flesh fighteth against us. The life of man is a warfare: Because in this life there is a continuall fight between the flesh and the spirit. What true joy then can a man have in this life, when there is in it no certain felicitie? What thing present can delight us, when other things do passe away, but that which hangeth over our heads doth never passe away? And again what can delight us, when that which we love is quite ended, and grief that shall never have end doth approach still nearer unto us? This is all we gain by long life: To do more evil, to see more evil, and to suffer more evil. This is all that long life doth for us: It makes our accusation the greater at the last judgement, What is man? The slave of death, and as a passenger on the way: He is lighter then a bubble, shorter

shorter then a moment, more vain
then an image, more empty then a
sound, more brittle then glasse, more
changeable then the wind, more
slitting then a shadow, and more de-
ceitfull then a dream. What is this
life? The expectation of death, the
stage of mockeries, the sea of mis-
eries, an hemine or phial of bloud
which every light fall breaketh, and
every fit of an ague corrupteth. The
course of our life is a labyrinth; we
enter into it when we come out of the
wombe, and we go out of it by the
passage of death.

*W*hy areth the earth, and earth is but a faine?
*W*hy faine is naught, as naught do we consume.
This life is frail as glasse, is sliding
as a river, is miserable as a warfare:
And yet it seems to many much to
be desired. This life seems outward-
ly as a gilded nut: But if thou o-
penest it with the knife of truth, thou
shalt see that within there is nothing
but worms and rottennesse. There
are apples growing about Sodom,
which are pleasing for outward
beautie, but being touched they fall
to dust. The felicitie of this life doth

out-

outwardly delight; but if thou preſſeſt it with a more weightie conſideration, it will appear to be like unto ſmoke and duft. Therefore, O beloved ſoul, do not ſuffer thy cogitaſions to ſet up their reſt in this life: But in thy mind alwayes pant and breathe after the joyes to come. Compare the ſhort moment of time granted unto uſ in this life, with eternitie which never ſhall have end: and it will appear what a foolish thing it is to cleave unto this life that flitteth away, and to neglect that which is everlasting. This life of ours poſteth away: And yet in it do we either get or loſe everlasting life. This life is moſt miserable: And yet in it do we either get or loſe everlasting life. This life is ſubject to many calamities: And yet in it do we either get or loſe everlasting joy. If therefore thou hcepeſt for life everlasting, in this flitting life deſire it with all thy heart. Uſe the world; but let not thy heart cleave to the world: Ne- gotiate in this world; but fix not thy mind upon this preſent life: The outward uſe of worldly things hurteth

eth not, unlesse thy inward affection cleave unto them. Heaven is thy countrey ; the world is but the place of thy sojourning : Be not so much delighted with the momentanie entertainment of this world, as to have thy mind withdrawn from the desire after thy heavenly countrey. This life is our sea ; but eternitie is our haven : Be not therefore so much delighted with the momentanie tranquillity of this sea, as that thou canst not attain to the haven of everlasting tranquillity. This life is fliding, and doth not keep faith with her lovers, but doth often flee from them when they never think of it : Why therefore wilt thou trust it ? It is very dangerous for thee to promise unto thy self security for one houre : For often-times in that one posting houre this life is ended. The safest way then is, to expect our departure out of this present life every houre, and to prepare our selves for it by serious re-pentance. *In the gourd wherewith* Jon. 4.7. *Jonas was delighted* God prepared a worm that it might wither : So in these worldly things, whereunto many

ay cleave so fast, as if they were
glewed to them, there is no certain-
tie; but the wotins of corruption do
breed in them. The world is now so
worn away with a long consump-
tion, that it hath even lost the face by
which it was wont to sedace: And
therefore they that delight to perish
with the world now perishing are as
much to be blamed and condemned,
as they are to be praised and com-
mended, that flourished with the
world then flourishing. Withdraw,
O Christ, our hearts from the love of
this world, and stirre up in us a desire
after the kingdome of heaven!

Meditat. XXXIX.
Of the worlds vanitie

*Love not the world: The world is vain:
But love those things that ay remain.*

1. John
2. 15.

1. Cor. 7.
3¹.
2. Pet. 3.
10.

Set not thy *love*, O devout soul,
Upon those *things* which are in
the world: The *world* shall passe a-
way, and all the *things* therein shall
be consumed with fire: Where shall
thy *love* be then? Love that good
which

which is everlasting, that so thou
mayest live for ever. Every creature ^{Rom. 8.}
is *subject to vanity*: Whosoever ^{20.}
therefore cleaveth with his love unto
the creatures shall also become vain
himself. Love that good which is
true and stable; that thy heart may
be quieted and established. Why
doth worldly honour delight thee?
He that seeketh the honour of men ^{John 5.}
cannot be honoured by God. He ^{44.}
that seeketh the honour of the world
must be conformed unto the world:
and he that pleaseth the world can-
not please God. All things are un-
stable and must perish, whatfo-
ver are given by those that are un-
stable and do perish: How then
can the honour of the world be
stable? He that was yesterday ex-
tolled to the skies by the praises of
men, is brought down again to
morrow with disgrace. Desire
therefore to please God; that thou
mayest be honoured of God: For
that is the true and stable ho-
nour. What is a man the better
for being reputed great by man? If
a man be great in the sight of
God

Kempis.

Affine.

my cleave so fast, as if they were giewed to them, there is no certaintie; but the wotins of corruption do breed in them. The world is now so worn away with a long consumption, that it hath even lost the face by which it was wont to sedace: And therefore they that delight to perish with the world now perishing are as much to be blamed and condemned, as they are to be praised and commended, that flourished with the world then flourishing. Withdraw, O Christ, our hearts from the love of this world, and stirre up in us a desire after the kingdome of heaven!

Meditat. XXXIX.
Of the worlds vanitie

*Love not the world: The world is vain:
But love those things that ay remain.*

1. John
2. 15.

1. Cor. 7.
31.
2. Pet. 3.
10.

Set not thy love, O devout soul, upon those things which are in the world: The world shall passeaway, and all the things therein shall be consumed with fire: Where shall thy love be then? Love that good which

which is everlasting, that so thou mayest live for ever. Every creature Rom. 8.

is subject to vanity: Whosoever

²⁰

therefore cleaveth with his love unto the creatures shall also become vain himself. Love that good which is true and stable; that thy heart may be quieted and established. Why doth worldly honour delight thee?

He that seeketh the honour of men John 5.

cannot be honoured by God. He

⁴⁴

that seeketh the honour of the world must be conformed unto the world:

and he that pleases the world can

Gal. 1.10.

not please God. All things are un-

stable and must perish, whatsoever

are given by those that are un-

stable and do perish: How then

can the honour of the world be

stable? He that was yesterday ex-

tolled to the skies by the praises of

men, is brought down again to

morrow with disgrace. Desire

therefore to please God; that thou

mayest be honoured of God: For

that is the true and stable ho-

nour. What is a man the better

for being reputed great by man? If

a man be great in the sight of

God

Ramphus.

John 2. 15. God, then is he great indeed, not otherwise. Christ being sought for to take a kingdome, fled from it ; but being sought for to be reproched, and to be ignominiously crucified, he offered himself : Delight therefore rather in the disgrace then the glorie of the world ; that so thou mayest be conformed unto Christ. He that doth not despise the world for Christ, how would he lay down his life for him ?

Bernard.

*Luke 24.
26.*

Bernard.

There is no way to true glory but by contemning the glory of the world : for so Christ entred into his glorie, by the ignominie of the crosse. Be content therefore to be despised, to be vilified, and to be rejected in this world ; that thou mayest be honoured in the world to come. Christ taught us by his life how we should esteem of the world. All the glory of the heavens serveth him, yea he alone is even glory it self : And yet he rejected worldly glory. Therefore the more a man is honoured, and the more he aboundeth in bodily consolations ; the more deeply and inwardly must he become sorrowfull, that he is so farre from being conformable

unto

unto Christ. Vain is the praise of man, *Kempis* if an evil conscience accuseth within: What doth it profit a man sick of a fever, if he be laid in a bedsted of ivorie, when as notwithstanding he is tormented with raging heat within? It is the testimonie of thy conscience that is the true honour and praise indeed. There is no juster judge of thy doings, then God and thine own conscience: Desire to approve thy deeds before this judgement. Is it not enough for thee to be known of thy self, and, which is most of all, to be known of God? But why dost thou so much covet after riches? He is too covetous unto *Bernard*, whom the Lord is not sufficient. This life is the way to our eternall countray: What then do much riches profit? They do rather burden the traveller, as great burdens do a ship. Christ the king of heaven is the riches of Gods servants. The true treasure must be within a man, and not without him. That is the true treasure which thou canst carry with thee to the generall judgement: But all these outward goods are taken from *L. Vives*.

Kempis

*Bernard.**Job 1.21.**Diogn.**Bernard.**Dom.*

from us in death. The goods gathered together do perish ; but first he that gathered them doth perish, unlesse he be rich in the Lord. Poore *thou comest into the world*, and poore *must thou go out*. And why should the middle differ from the beginning and the end ? Riches are appointed for our use : And how few will be sufficient ! A little gift of grace and virtues is better then all earthly riches. Wherefore ? Because virtue pleaseth God, but riches do not please him without virtue. The povertie of Christ must be more acceptable unto us then the riches of the whole world. Povertie was sanctified through Christ. He was poore in his nativitie, poore in his life, and poorest of all at his death. Why, doft thou stick then to preferre povertie before worldly riches, when as Christ preferred it before heavenly riches ? How will he commit his soul unto God, who doth not commit unto him the care of his body ? How will he lay down his life for his brother, who doth not bestow his riches upon him ? Riches bring

bring forth labour in the getting, fear in the possessing, and grief in the loosing : And, which is most to be lamented, the labour of the covetous doth not onely perish, but it causeth them also to perish, as *Bernard* teacheth. *Thy love is thy God: Where thy treasure is, there will thy heart be also* : He that loveth these bodily, worldly, and perishing riches, cannot love the spirituall, heavenly, and eternal richest. Wherefore? Because those presse down the heart of man, and draw it downwards ; but these lift it upwards. The love of earthly things *Augustinus* is as the birdlime of spirituall punishments, as one of the true lovers of Christ said. *Lot's wife which was turned into a pillar of salt* doth yet ^{Gen. 19,} ^{36.} preach unto us, Not to look back to those things which are in the world ; but to go straight on to our heavenly countrey. The Apostles *left all and followed Christ*. Wherefore? Because the knowledge of the true riches taketh away the desire after false riches. If we have tasted the Spirit, the *Gregory.* flesh please not our tast. If Christ be sweet to a mans tast, then the

*Bernard.**Granat.*

world is bitter unto it. But why dost thou so much seek after pleasures? Let the remembrance of him that was crucified crucifie in thee all desire of pleasure. Let the remembrance of hell-fire quench in thee all the fire of lust. Compare the short moment of pleasure with eternall punishments. Pleasures are brutish, and they make us like brutes. The sweetnesse of the kingdome of heaven pleaseh not his tast that is daily full with the husks of the swine. Let us mortifie all sensuall pleasures, and let us Gen 22. 3. with *Abraham* offer to God as a spirituall sacrifice this our beloved sonne, that is, the concupiscesse of our soul, by renouncing voluntarily all pleasure, and by embracing the bitternesse of the crosse. It is not a plain way strewed with roses, but a sharp way and set with thorns, that leadeth unto the kingdome of heauen. The outward man increaseth by pleasures; but the inward man by the crosse and by tribulations. As much as the outward man is augmented, so much is the inward man diminished. Pleasures serve the bodie; but the true godly

godly have least care of their body, and the greatest care of their soul. Pleasures do captivate our hearts that they cannot be free in the love of God. Not pleasures, but the contempt of pleasures at death shalt thou carry away with thee and bring to judgement : Let the fear of God then wound thy flesh that the love of the flesh deceive thee not. Keep always Bernard in thy mind the memory of Gods judgement that the perverse judgement of thy sensuall appetite lead thee not into bondage. Look not upon the flattering face of the serpent, but look back upon his stingy tail. Overcome thou by the grace of Christ ; that at length thou mayst as conquerour be crowned by Christ.

Meditat. XL.

Of the profit of temptations.

*The palm-tree grows the more prest down,
And crosses prove the Churches crown.*

It is profitable for the faithfull soul to be tried and confirmed by temptations in this world : Our Saviour himself would wrestle with the devil in the wildernes, that for us and for our salvation he might overcome him, and be the first champion in our quartet. He descended first into hell, and afterwards ascended up into heaven : So the faithfull soul doth first descend into the hell of temptations ; that so it may ascend into celestiall glory. The people of Israel could not come to possesse the promised land of Canaan, before they had overcome divers enemies : Neither can the faithfull soul promise unto it self the kingdome of heaven, untill it hath overcome the flesh, the world, and the devil. Tentation proveth, purgeth, and enlighteneth us. Tentation proveth us : For faith shaken by adversitie is

Josh. 23.

Dionys.

con-

confirmed more strongly in the rock of salvation, it enlargeth it self more into the boughs of good works, and riseth up higher unto the hope of deliverance. When ^{Gen. 22.} Abraham, ^{10.} being commanded to sacrifice his sonne, shewed himself ready to obey Gods command, after the tentati-^{12.} on the angel of the Lord appeared unto him, saying, *Now know I that thou fearest God, seeing that for my sake thou hast not spared thine only sonne.* Even so in temptations if thou shalt offer unto God the be-
loved sonne of thy soul, that is, thine own will, thou shalt be reputed one that truly feareth God, and thou shalt in thine heart heare God speaking unto thee. Fire proves gold, and temptation proves faith. The sou-
diers valour is seen in the fight: And the strength of our faith appeareth in temptations. When the whirling winds and the stormie waves beat upon the ship of Christ, then it ap-
peareth of how little faith some of the disciples are. The Israelites ^{Matt. 8. 24.} ^{25.} ^{Judg. 7. 4.} whom God commanded to be led forth to overcome the Midianites,

Bernard.

Matt. 13:
22.

were first proved at the waters: So they which are to be admitted into their heavenly countrey after the conquest of their enemies, are first to be proved in the waters of tribulations and tentations. Whatsoever aduersitie therefore, whatsoever tentations happen unto the faithfull soul, let her think with her self that they are for triall and not for deniall. Temptation also purgeth. To purge out the pestilent humour of self-love, and the love of the world, Christ our Physician useth many grains of bitter Aloes. Tribulation sendes us to search our conscience, and recalls to our memorie the sinnes of our life past: And further, as Physick preserveth the bo-die from contagious diseases, so also doth tribulation preserve the soul from sinnes. Man is alwayes prone to sinne: But more in time of prosperitie then in aduersitie. *Riches* are thorns to many men: Therefore God plucks out the thorns that they may not choak their souls. Varietie of worldly busynesse hindereth many from the service of God: Therefore God sendeth diseases upon them; that they

they may come to themselves ; and begin to die to the world, and to live to God.

*Some men have tumbled down the hill
of great prosperitie :*

*And have enjoyed truest rest
in their adverfitie.*

The honour of the world puffeth men up with pride : Therefore God brings them into contempt, and withdraweth from them the fewel of pride. Last of all, Tentation enlighteneth. We come not to know the frailtie and vanitie of all worldly comfort but by temptations. *Stephen Act. 7. 56.*
when he was stoned saw the glorie of Christ : So Christ manifests himself unto the contrite soul in calamities. There is no true and solid joy but where God dwelleth ; and Gods dwelling is in the *contrite and hum- Isa. 57. 15*
bled spirit. Affliction it is and temptation which humbleth the spirit and maketh it contrite : Therefore true and solid joy is in the soul of the afflicted. Tentation is the way to come to the knowledge of God : Therefore the Lord saith, *I will be with him in Psal. 61. trouble, I will deliver him, and make 16.*

16

him see *my salvation*. Blind Tobie saw nothing either above him, beneath him, or before him, and therefore he saw not himself: But being enlightened of God by the angel Raphael, he saw all things, which before he could not see, using no other medicine but *the gall* of a fish: To shew, that our eyes are to be anointed with the gall of bitterness; that so we may be enlightened, and come to the true knowledge of our selves and worldly things. Why saith the

Tob. 6. 8.
1. Cor. 13.
12.

Bernard.

Apostle, that *we know but in a glasse*? Because in temptations we come to know that God maketh the elect joyfull under the shew of sorrow, and quickeneth them under the shew of death, and healeth them under the shew of sicknesse, and enricheth them under the shew of povertie. Therefore must the crosse and temptation be welcome unto him, whosoever is not unthankfull to Christ who was crucified and tempted for us. O good Jesus! Let me be burned here, let me be smitten here, that I may be spared hereafter! O good Jesus! Thou which dost often cast us off from thee

thee by sparing us, make us to return unto thee by striking us! Afflict and press the outward man; that the inward man may grow and increase! O good Jesus! Fight within me against me: Be thou the moderatour of the fight, and the crown of my victorie!

Whatsoever aduersitie I feel in this ^{Greg.} life let it tend to the strengthening ^{N. 11.} and increasing of my faith! O good Jesus! Help my weak faith! For so thou hast promised by thy holy prophet: *As a mother comforteth her children so will I comfort you: As a mother cherisheth and nourisheth her sucking infant with much care: So do thou, O Good Jesus, erect and confirm my languishing faith!* Grant that thy inward comforts may prevail more with me then the contradictions of all men and the devil himself, yea and the cogitations of mine own heart!

O thou good Samaritane, poure the ^{Luke 10.34.} sharp wine into the wounds made by my sinnes, but poure in also the oyl of divine comfort! Multiply my crosses, but give me also strength to endure them!

Meditat. XLI.

Here are foundations of Christian patience.

*Take up thy crosse, do but endure,
To overcome thou shalt be sure.*

BE quiet, O devout soul, and endure with patience the crosse which God hath laid upon thee: Consider the passion of Christ thy bridegroom. He suffered for all, of all, and in all. He suffered for all, yea even for them, which despise his precious ^{Heb. 10. 29.} passion, and wickedly trample his bloud under their feet. He suffered of all. He is delivered, he is broken in pieces, he is forsaken of his heavenly ^{Mat. 26. 56.} Father, he is *forsaken of his disciples*, he is rejected of the Jews his own peculiar people: for they preferred ^{Mat. 27. 21.} *Barabbas* the thief before him: He is crucified of the Gentiles. He suffers for the sinnes of all men: And therefore he is afflicted of all men. He suffered also in all: His *soul was sorrowfull even unto death*, and being pressed with the sense and feeling of ^{Mat. 26. 38.} Gods

Gods anger, cries out that he was
forsaken of God: All the members of ^{Matt. 27.46}
 his body are in a bloody sweat: His
 head is crowned with thorns: His
 tongue tastes a *cup of gall and vine-*
^{39.}
gar, his hands and feet are boared
^{34.}
 with nails, his side is wounded, his
 whole body is scourged, and he is
 stretched forth on the crosse: He suf-
 fered hunger, thirst, cold, contempt,
 povertie, reproches, wounds, death,
 and the crosse: And then how unjust
 a thing were it for the servant to re-
 joyce, when the Lord suffereth! How
 unjust were it that we should rejoice
 in our sinnes, when our Saviour is so
 grievously punished for them! How
 unjust were it that the other mem-
 bers should not condole, when the
 head is afflicted! But rather it is ne-
 cessary that we enter through many ^{Act. 14.22}
tribulations into the *kingdome of*
heaven, as it was necessary that our
 Saviour should by his *passion* enter ^{Luke 24.26}
into celestiall glorie. Consider also the
 bountifull reward: The suff. ringt of ^{Rom. 8.18}
 this present life are not worthy of the
 glorie which shall be revealed unto us.
 How great soever our suffering is;

it

it is but temporall, yea sometimes but for a day: But the glorie is everlasting. God doth exactly obserue all our adversities, and will at length *bring them to judgement*: How disgracefull a thing then will it be at the generall assembly of the whole world, to appear without the jewel and bracelets of the crosse, and passions! *He shall wipe away all tears from the eyes of those that are his*: O happy tears, which shall be wiped away by the hand of such a great Lord! O happy crosse, that shall find a crown in heaven! *David* was not ten whole years in his exile, but he *was* fourtie in his kingdome: Here we have the shortnesse of our suffering prefigured and the eternitie of the glorie which is to follow. It is but a moment of time wherein the Saints are exercised by the crosse: But the mercies by which they are comforted are for ever. And thus after adversity in the morning follows prosperitie in the evening. Consider also the tribulation of all the Saints. Behold *Job* mourning on the dunghill, *John* hungry in the wildernes, *Peter* stretched out

Eccles 12.
14.

Isa. 25.8.
Rev. 7.17.

Dionys.

2. Sam. 5.5.

Job 2.8.
Mat. 3.4.

out upon the crossie, James beheaded of Herod with the sword ! Behold Mary the blessed mother of our Saviour standing under the crossie ! She was the type of the Church the spirituall mother of our Lord.

Blessed are ye, saith Christ, when men shall persecute you for my names sake : ^{Mat. 5. 11.}

For so have they done to the Prophets. O glorious persecution which makes us conformable unto the Prophets and Apostles, and all the Saints, and even unto Christ himself ! Let ^{Mat. 5.} us therefore suffer with those that suffer, let us be crucified with those that are crucified, that we may be glorified with those that are glorified. If we be true sonnes indeed, let us not refuse the condition of the rest of our brethren. If we truly desire the inheritance of God, let us accept it wholly : For the sonnes of God are not onely heirs of joy and glory in the world to come, but also of heaviness and sufferings in this present world. For God scourgeth every sonne whom he receiveth : He punishmenteth their sinnes here, that he may spare them at the judgement to come : ^{Heb. 12. 6}

Bernard.

come: He multiplies tribulations here, that he may multiply their reward hereafter: And so not onely the persecution, but the reward also is increased. Consider the happy condition of the crosse. It plucks the love of the world out of us by the roots, but it sows in our hearts the seed of the love of God. The crosse begets in us an hate of worldly things, and lifts up our mind unto heavenly things. When the flesh is mortified, the spirit is quickened; and when the world waxeth bitter, Christ becometh sweet unto us. Great is the mysterie of the crosse, for by it God calls us to contrition, to true fear, and to the exercise of our patience. Let us open to him when he knocketh, and we shall heare what the Lord will say within us. The sight of the crosse is contemptible in the sight of the world, and in the carnall eyes of the outward man: But it is glorious in the sight of God, and in the spirituall eyes of the inward man. What was reputed by the Jews more base and vile then the passion of Christ? And what was more

more glorious and precious in the
sight of God? For it was the price
paid for the sinnes of the whole ^{I. John 2.2} world: Even so the just man is affli-
cted; the just man dies and no man ^{16.57.1.} con sidereth it: But precious is the
crosse, and precious is the death of ^{Psal.116.15} the saints in the sight of the Lord.

The church which is the spouse of
Christ, is black without, by reason ^{Cant.1.5.} of calamities and persecutions: But
she is beautifull within, by reason
of divine consolation. The Church
and every faithfull soul is as a gar-
den enclosed, and none knows
the beauty thereof but he that is
in it. We shall never fully and per-
factly feel the consolation of the
spirit, unlesse our flesh be afflicted
without. If the love of the world
dwelleth in us, the love of God
cannot enter in. A full vessel, can-
not be filled with new liquor, un-
lesse the first be emptied. Let us
therefore poure out the love of the
world, that we may be filled with
the love of God. Therefore God by
the crosse doth extinguish in us the
love of the world, that there may be

room

Can.4.16.

S. 10.

room for the love of God. Besides, the croſſe drives us to our prayers, and is an occasion of virtue. When the *North-wind blows* upon the *gar-den*, that is, when persecutions assault the church, then the *spices thereof* are scattered abroad, and the *virtues thereof* are increased, and they cast forth an odour pleasing unto God. The beloved bridegroom of my soul is *white and ruddy*; white for his *innocency*, and ruddy for his *passion*: And so is also the beloved spouse of Christ; white for her *virtues*, and ruddy for her *sufferings*. And thus the grace of God can produce *oyl and hony* out of the most hard rock of afflictions: And so out of the bitter root of calamities God knows how to bring forth the most pleasant fruit of eternall glory. Unto which he bring us and admit us! Amen.

Meditat.

Meditat. XLII.

How we must overcome temptations
by perseverance.

*Let not temptations cast thee down :
For perseverance shall thee crown.*

Holy Lord Jesus, the most loving bridegroom of my soul ! when will the time come that thou wilt lead me to the solemnitie of thy marriage ? I am a pilgrime and a banished man from thee : But yet I most firmly believe and nothing doubt, but that I shall be shortly set at libertie out of the prison of my body, and appear before thy face. Fear and trembling are come upon me ; because I carry my treasure in vessels of clay : My mind is prone to errour, and my will is prone to sinne ; and therefore my spirit within me is not alwayes ready, but the flesh is alwayes weak. Sinne leadeth me captive, and the law of my members is repugnant to the law of my mind. Fear and trembling are come upon me ; because Satan lieth in wait for my trea-

Rev. 19.7.
Psal. 39.
12.

2. Cor. 4.7

Rom. 7.
23.

Psal. 55. 5

Gen. 3.
John 13.
27.

Psal. 55. 5.
1. John 5.
39.

treasure : His subtiltie is great, his desire to hurt is most earnest, and his power is exceeding great. He decei-
ved *Adam* in paradise, and *Judas* in our Saviours school ; And how then shall I be safe from his treach-
eries ? *Fear and trembling are come upon me*, because I am still in the world, which is altogether set upon wickednesse : The delights of the world entice me, adversities in the way of the Lord affright me, sometimes the enticements of the world are pleasing unto me, and all the world is full of snares : Miserable man that I am ! how shall I be able to escape them ? Joyes do assault me, and sorrows do assault me : Miserable man ! how shall I be able to stand ?

Psal. 55. 5. *Fear and trembling are come upon me*, because it is God that worketh in me both to will and to perfect. I am afraid lest I should force God, by my negligence and want of care, to take from me that good will which he hath given me. I make not a right use of remission of sinnes, and I refuse the first grace which was given freely : And therefore I have cause

causetho fear, lest God in his secret
and just judgement justly take from
me that which I have unjustly abu-
sed. I am afraid lest I be forsaken of
him, whom after my first conversi-
on I have so often forsaken. How
grievously am I vexed when I consider,
that the heavie and severe judge-
ment of God shall follow after his
benefits, if I make not a right use of
them ! But the infinite mercie of God
raiseth me up ; because as he hath gi-
ven me to will, he will also give un-
to me to perfect ; for he is God and is
not changed : His mercy also is con- ^{Psal. 117.}
firmed towards me, and shall not be
changed : The foundation of God is ^{2. Tim. 2.}
sure : Sure indeed, because it is in ^{16.}
God, in whom there is no change : ^{17.}
Sure indeed, because it is confirmed
by the blood of Christ, which alwayes ^{Heb. 13.}
speaketh loud before the throne of
God : Sure indeed, because it is signed
with the sure seals of the Sacra-
ments. If I should seek never so little
salvation in my self, I must needs
doubt of my salvation : But as all my
righteousnesse is in Christ, so in him
also is all the hope of my salvation.

If

If I had apprehended and laid hold upon Christ of mine own free will, I might yet fear lest my will should change, and so I should loose Christ: But he that was found of him that sought him not, will not assuredly withdraw himself again after he is once found. He that hath translated me out of the *shadow of death* unto the participation of light, will not suffer me to return again unto my former darknesse. *The gifts of God are without repentance*, and our vocation by God, as concerning the will of God: But I could wish that even I also were unchangeable in that which is good. That treasure is alwayes present; but the hand that should apprehend it doth sometimes languish: But I shall be able to apprehend Christ; because as he hath revealed himself unto me in his word and promises, so likewise he will grant unto me of his goodnessse that I may believe his word and promises. I will use the help and support of prayer to strengthen my faith, and I will not suffer the Lord to depart out of the chamber of my heart, untill I have

Luke I. 79.

Rom. II.

26.

have obtained salvation. *By the power* 1. Pet. 1. 5,
of the Lord I shall be able to be pre-
served unto salvation: The power of
the Lord doth lift me up and com-
fort me, but mine own infirmitie
doth cast me down and make me sor-
rowfull. But the power of the Lord 2. Cor. 12.
*shall be perfected in my weaknesse: He*⁹
shall strengthen me, from whom com-
meth all the strength of my faith: The
grace of God doth lift me up, but
mine unworthiness doth cast me
down: But if there were any worthi-
ness in me, then it were no grace but
a reward, If of works, then certainly Rom. 11. 6
not of grace: For grace is not any^{Augsburg.}
way grace unlesse it be every way
gratis. Therefore have I no respect
unto my works: That which is a- Bernard,
miss, he will amend; that which is
wanting, he will make up; that
which he will not impute against me,
shall be as if it were not. Therefore
is my salvation onely from God, and Hos. 1. 39.
therefore sure.

Meditat. XLIII.

That we must think daily upon our
death.

*Think every day to be thy last,
And when night comes thy life is past.*

O Faithfull soul, look for death
every hour: Because it wait-
eth for thee every hour. In the morn-
ing when thou risest, O man, think
that it is thy last day: And in the
evening when thou goest to bed, think
that it is thy last night upon earth.
Whatsoever thou doest, whatsoever
thou goest about, look about thee,
and consider with thy self first, whe-
ther thou wouldest do such things or
no if thou shouldest die that hour,
and so go to Gods judgement: What!
Dost thou think that death doth not
approch, because thou thinkest not
of it? or dost thou think that it
draweth nearer, because thou think-
est upon it? whether thou thinkest
upon it or no, whether thou speakest
of it or no, it hangs always over
thy head. Life was lent unto thee,
not

not given as a free-hold. Upon this condition thou didst enter in, that thou shouldest go out : *Naked thou camest, and naked thou must go.* This life is a pilgrimage : when thou hast travelled a good while, then thou must return home again. Thou art but a farmer and tenant in this world, and not a perpetuall lord : Every hour think with thy self whither thou hastenest every moment. In this we are deceived, in that we think we die then when we breathe out our last : Every day, every hour, every moment we die : Whatsoever is added unto our life is taken from it, and as it increaseth it also decreaseth : We fall not into death suddenly, but walk into it step after step. This life of ours is a way, and every day we must ridde some of it : Life and death seem to be most distant, but they are as near as near can be: for one passeth away, and the other cometh on. As it is with those that travel by sea, they oftentimes come to the haven, and yet they neither feel, nor so much as think whither they are carried : So likewise it is with

with us : whatsoever we do, whether we eat, drink, or sleep, we draw nearer always to our death. Many have passed away their life, even in the time whiles they were seeking after things belonging to the sustentation of this life. No man enter-
tains death joyfully, unlesse he hath long before prepared himself for it. In this life die daily unto thy self, that so in death thou mayst live unto God. Before thou diest, let thy sinnes die in thee. In thy life time let the old ~~Adam~~ die in thee. So at thy death Christ shall live in thee. In thy life time let the ~~outward man~~ daily decay, that at thy death the ~~outward man~~ may be renewed in thee.

2 Cor. 4.
16.

Eccles 11.
3.

Death translateth thee from time to eternitie : for ~~as the tree falleth, so it lieth~~ : How carefully then ought we to think upon the houre of death ! Time pasteth away, but the infinite space of eternitie remains behind. In time therefore make thy self ready for eternitie. What we shall be for ever, whether blessed or misera-
ble, it shall be decreed at the houre of death : In that one moment is eter-

coeternal felicitie either enjoyed or lost. Wherefore, O faithfull soul, how solicitous and carefull oughtest thou to be in preparing thy self for that houre ! Thou wilt easily contemn all worldly things, if thou considerest with thy self that thou must die : Consider that thine eyes shall be darkened in death, and thou wilt easily *turne away thine eyet from beholding vanitie* Consider that thy eares shall wax deaf at thy death, and it shall be easie for thee to shun thy cares against impious and filthy speeches. Consider that thy tongue shall be tied at thy death, and thou wilt have more regard unto thy words : Set before thine eyes the cold sweat and anxiety of those that are ready to die, and thou wilt easily contemn all worldly delights : Look upon the nakednesse of them that depart out of this world, and poverty in this life will not seem grievous unto thee : Consider the trembling of the whole bodie at the point of death, and thou wilt easily contemn the splendour of the world : Consider the mourning of the soul

Psal. 119.

37.

being compelled to go out of the house of the bodie ; and thou wilt easily beware of the guilt of all sinne : Consider the corruption that followeth after death ; and thou wilt easily bring down thy proud flesh : Consider how naked thou art left at thy death, being forsaken of all the creatures ; and thou wilt easily turn away thy love from them, and turn it towards the Creatour : Consider how narrowly death looks to thee, that thou carrie away nothing with thee at thy death ; and thou wilt easily contemn all the riches of the world : He that in this life dieth daily through his sinnes, doth passe from death temporall unto the punishments of death eternall. No man is translated unto everlasting life, but he that begins here to live in Christ. That in death therefore thou mayest live be ingrafted into Christ by faith : Let death be alwayes in thy thoughts ; because it is to be expected alwayes. We carry death alwayes about us ; because we alwayes carry sinne about us, and the wages of sinne is death. But if thou wouldest escape

Brent.

Rom. 6.
23.

escape the bitterness of death, keep the word of Christ. Faith doth conjoyn and unite us unto Christ: Therefore they which are in Christ, die not: For Christ is their life. *He 1. Cor. 6;*
that is joyned unto God by faith is 17.
one spirit with him: And therefore
the faithfull man dieth not for ever;
*because God is his life. The people *Exod. 14.**
of Israel passed through the Red sea 18.
unto the promised land; but *Pba-*
raoh and his host were drowned: So
the death of the godly is unto them
the beginning of true life, and the
gate of paradise; but the death of
the wicked is not the end of their
evils, but it coupleth together those
evils which are past and those that
follow after: They passe from the
*first unto the second death. So near *Rev. 20. 14.**
is the union between Christ and the
*faithfull, that *death it self cannot dis-**
solve it. In the thickest cloud of death
the torch of Gods grace shineth be-
fore them: In their dangerous jour-
ney Christ provideth for his beloved
the angels to be their protectours.
The bodies of the Saints are the tem-
*ples of the holy Ghost: The holy *1. Cor. 6.**
Ghost 19.

1. Pet. 1.
23.

Ghost will not suffer his own temples altogether to be destroyed by death. The word of God is the incorruptible seed: It is not destroyed by death; but it is hid in the hearts of the godly, and shall quicken them in their due time.

Meditat. XLIIII.

Consolations at the death of friends.

*Grieve not when friends and kinsfolks die:
They gain by death eternitie.*

Think, O devout soul, upon Christ thy Saviour, and thou shalt not be afraid for the terrors of death. If the violence of death doth make thee sorrowfull, let the power of Christ make thee joyfull. The Israelites could not drink the waters of Marah by reason of their bitterness; but God shewed unto Moses a tree, which being cast into the waters made them sweet. If thou art affrighted by reason of the bitterness of death, God sheweth unto thee a tree which turneth it

Exod. 15.
23.

25.

is into sweetnesse; that is, a branch Isa. XI. 1,
that did spring from the root of Jesse:
This branch is Christ, and whoso-
ever keepeth his word shall never see John 8.
death. This life is burdensome: And ^{51.} Ambrose.
therefore it is good to be eased of it.
The miserie of a Christian dieth: But
the Christian man dieth not. That
which we call death is but going a
journey; it is not an end of life, but a
beginning of a better life. We do not ^{Ter. of pa-}
lose our friends at their death, but ^{tience.}
send them before us; our friends do
not die, but life enjoy; they go before
us, they do not go from us for ever. It ^{Cyprian.}
is not death but a departure: When
the godly depart out of this life, they
enter again into life: The death of the
godly is gain unto them. Do our ^{Ausliniti.}
friends die? Make this interpretation
of it: That they cease to sinne, they
cease to be tossed, and they cease to
be miserable. Do they die in the
faith? Interpret that thus: That they
depart out of the shadow of life, that
they may passe unto true life; from
darknesse, to light; and from men to
God. Our life is a navigation, and
death is the haven of securitie and

safetie: Therefore we must not grieve that our friends are dead; but rather rejoice in their behalf, that out of the turbulent sea they are come safe to the haven. This life is the soule imprisonment, but death sets her at libertie: Therefore old *Simeon* being about to die, crieth out, *Lord now leittest thou thy servant depart in peace.* He desires to be set at libertie, being shut up in the prison of the bo-
die: We must rejoice therefore in the behalf of our friends, that they are as it were delivered out of prison, and received into true libertie. In like

Phil. 1, 23. manner the Apostle *desires to be dissolved*, as being bound to his body of earth in a kind of miserable servi-
tude. What? shall we be sorrowfull

Cyprian. that our friends are delivered out of their bonds and set at libertie? What? shall we for their sakes put on black mourning clothes; when as they have put on white robes? For it is written, that unto the elect are given

Rev. 7, 29. *white robes*, in token of innocencie; and palms in their hands, in token of victory. Shall we macerate our selves with tears and sighs for their sakes, when

when as God hath wiped all tears ^{Rev. 7.1} from their eyes? Shall we mourn and trouble our selves with grief, when as they are in the place where there is neither ^{Rev. 21.4} mourning, nor grief, nor ^{Rev. 14.13} any cry heard, but they rest from their labours? Shall we for their departure kill our selves with immoderate grief, when as they do enjoy the fellowship of the angels, and true solid joy? Shall we for their sakes weep and wail, when as they sing a new ^{Rev. 15.3} song of the Lamb, having harps and golden phials? Shall we grieve that they are departed from the earth, when they themselves rejoice that they are departed? What profit it is ² ⁷ ^{Cyprian.} for to depart out of this world, Christ shewed, who when his disciples were sad, because that he said he should depart, answered, *If ye loved me, ye would rejoice rather.* ^{John 14.18.} If as thou wert sailing, a stormie tempest should arise, and the winds lift up the waves, and threaten shipwrack, wouldest not thou hast to the haven? Behold the world staggereth, and reelth, and threateneth her ruine not onely for her old age.

age, but also by the end of things: And dost not thou thank God, and art not thou glad for thy friends, that being departed the sooner, they are delivered from ruines, shipwracks, and imminent plagues? In whose hands are thou kept safer then in the hands of Christ? In what place can the souls of thy friends nest safer then in the kingdome of paradise? Hearc what the Apostle saith concerning death: *Death is gain*: It is gain to have escaped the increase of sinne; it is gain to have left the things that are worse, and to have passed to the better. Although those whom by death thou hast lost were very dear unto thee: yet let God be more dear unto thee, whose will it was to take them unto himself. Be not angry with the Lord for taking away what he hath given: He hath received his own, he hath taken nothing from thee. Do not take it ill that the Lord doth require what he did onely lend thee: It is onely the Lord that foreseeth evils to come: It was his providence therefore to take away thy friends that they might

Phil. I. 21.

not

nor be entangled in the misfortunes to come. *They that die in the Lord* Rev. 14.13.
rest sweetly in their graves, when those that are alive are tormented grievously even in the palaces of their kingdom. If by death thou hast lost Bernard.
those that were dear unto thee, believe that thou shalt hereafter receive them more dear unto thee. A little distance of time doth separate thee from them: But blessed and secure eternitie shall joyn thee again unto them. For we hope upon a most Austin.
true promise that we shall depart out of this life, from whence some of our friends are departed before us; and that we shall come to that life, where the more known the more dear they shall be unto us, and amiable without fear of any dissencion.

*What ever souls have been before,
or shall hereafter be,
Shall be receiv'd i' th' theatre
of huge capacittie.*

*There shall we know the face of them
that of our kindred be,
And speak and answer in our course
each interchangeably.*

M. 5

*Bapt.
Mant.*

There.

*There with the brother sister shall,
and sonne with father be:
And there they shall keep holy-day
for all eternity.*

Tertul.

Therefore think not onely upon the time of thy friends forsaking thee, that is, at their death; but think also upon the time when they shall be restored again unto thee, that is, at the resurrection. To them that firmly believe the resurrection, death seemeth not death, but rather a quiet sleep. The whole universe seems to be a glasse, in which we may behold the resurrection: The sunne that sets every night, riseth again in the morning: The herbs that are dead in the winter, shoot up again in the spring: The Phenix at her death reneweth her self again: When times and seasons are past they return again: After fruits are come to maturity, still there succeed others: Seeds unlesse they die and be corrupted, they rise not again with increase: All things are preserved by perishing, and generated by corrupting: Shall we think then that God hath to no end or

pur-

*Autumn.**Isa. 57. 2.*

purpose set before us these types in nature? Shal nature be more powerfull then God, who hath promised that our bodies shall rise again? He that quickneth the grain of the seeds that are dead and rotten, that thou mayest live thereby in this world, shall not he much more raise up thee and thine, that thou mayest live with them for ever? God hath called thy loving friends unto their beds: And do not thou envy them their quiet rest: The resurrection will shortly come. It may be, thou didst hope that thy friends before their death would have been profitable members of the militant Church: But it hath pleased God to make them members of the Church triumphant: Seeing it hath so pleased God, be thou also well pleased. It may be, thou thoughtest that thy friends before their death would have attained to the knowledge of divers things: But it hath pleased God to take them up into the heavenly Academic, there to learn true wisdome: Seeing therefore it hath so pleased God, be thou also well pleased. It may be, thou didst hope that

that thy friends before their death
would be raised out of the dust, and
be set with *princes*: But it hath plea-
sed God to make them the fellows of
heavenly *princes*, that is, the holy an-
gels: Seeing therefore it hath so
pleased God be thou also well plea-
sed, It may be thou didst hope that
thy friends before their death would
have gathered together much riches:
But it hath pleased God to make
them partakers of the delights of his
heavenly kingdom: And therefore
seeing that it hath so pleased God,
be thou also well pleased. Holy God,
thou hast taken away nothing but
what thou gavest, blessed be thy
name for ever and ever!

Medina.

Meditat. XL V.

Of the last judgement.

Remember that Christ Jesus shall
Thoughts, words and deeds to judgement call.

The Father judgeth no man, but John 5.12.
hath committed all judgement to
his Sonne. I know, Lord Jesus, that Corbenius
thou wilt come as the severe Judge
of all men, to bring their thoughts, 1. Cor. 4.5.
words, and deeds to light, though
they were done in darkness. Above,
there shall be a severe judge; beneath,
hell gaping; within, the conscience
gnawing; without, the fire flaming;
on the right hand, finnes accusing; on
the left hand, the devils terrifying;
The good angels keeping out of hea-
ven, and the evil angels pulling down
to hell: Then, Lord Jesus, to whom
shall I betake my self in these my
straits? I am afraid of all my works, Job 9.28.
knowing that thou sparest not every
one that offendeth. I shall there be
set between time and eternity: Time
will be past but the infinite space of
eter-

eternitie will remaine behind. The malignant spirits will require their wicked works, unto which they have perswaded me; and in that severe judgement they will produce all they know against me, that they may draw my soul into the fellowship of their torments.

All the host of heaven shall consume away, the heavens shall be rolled together like a scrole, all the host of them shall fall, even as a leaf falleth from the vine or figge tree. The sunne shall be ashamed, and the moon shall be brought to confusion: But if these the works of thy hands, which never committed any evil against thee, if they flee away from thy sight, how shall I miserable sinner be able to appear before thy face? The heavens of heavens are not clean in thy sight: What am I then that drink iniquitie like water?

But if the righteous shall scarce be saved, where shall the sinner appear? Whether then shall I flee, or to whom shall I go, but unto thee, O Lord? Thou shalt be the Judge of my sinnes, who diedst for my sinnes: For the Father judgeth no man, but hath

11.34.4.

Isa.24.23.

Job 15.15

16.

1.Pet. 4.13

John 5.22.

hath committed all judgement unto his Sonne: The Father delivered all judgement to the Sonne; but the Son again was delivered for our sinnes.

For God so loved the world that he gave his only begotten Sonne, not to condemn the world, but that the world might be saved through him: How canst thou then condemn me, Lord Jesus, when as thou wast sent by thy Father to save me? Thou didst fulfill the will of thy Father in all things: How then wilt thou not fulfill it in saving me miserable sinner?

It is not the will of thy Father that one of the little ones should perish: Matt. 18.14

And I am a little one in thy sight, and a little one also in mine own sight: For *what am I but dust and ashes?* Neither onely dust and ashes, but also a very little one, and a very dwarf for proficiencie in pietie: Perfect therefore in me little one the will of thy Father. Thou camest, O Jesus, *to save that which was lost:* How then canst thou condemn him that desires to be saved? My sinnes will accuse me, and call upon the Judge for severe sentence: But thou hast taken

Gen. 18.37.

Mat. 18.11.

John 1.29. *ken my sinnes upon thee: Thou haſt left away the ſinnes of the world. How then haſt thou not taken away mine alſo? How canſt thou condemn me for my ſins, when thou diedſt for*

1. John 2.2. *them? Thou diedſt for the ſinnes of the whole world: How then haſt thou not died for mine alſo? Certainly, Lord Jefus, if thou haſt meant to deal with me in thy ſtrict judgement, thou wouldeſt never have deſcended from heaven to take upon thee my flesh; to die, and to be cruciſied. The deviſ will accuse me, and require of my ſoul the works whereunto they have*

John 14.30. *peruaded me: But the prince of this world is condemned, and hath nothing in thee; and if he hath nothing in thee; then certainly he hath nothing in me: For I believe in thee,*

John 15.4. *O Lord, therefore thou abideſt in me, and I in thee: He will accuse me that am thy friend; He will accuse me that am thy brother, that am the beloved ſonne of the eternall Father: How then canſt thou deal with me in thy ſtrict judgement, ſeeing that I am thy friend, thy brother, and thy ſonne? At that judgement*

Moser

Moses will accuse me, and pronounce me accursed, for not keeping all that is written in the book of the law: Deut. 27.
36.

But thou, O Christ, wast made curse for me, that I might be freed from the curse of the law: I shall be cursed by Moses, but blessed by thee: For I desire to heare that voice; *Come, ye blessed of my Father* Matt. 25.
34.
inherit the kingdom prepared for you. Moses will accuse me: But thou wilt not accuse me to thy Father; yea, thou *makest intercession for me.* Rom. 8.34. Therefore I am not afraid of Moses his curse; because thou *hast blotted out the hand-writing which was against me.* The damned will accuse me, and pronounce me guilty of the same fault with them: I confess, Lord Jesus, my guiltiness doth conjoyn me with them: but the acknowledgement of my guiltines, and the saving knowledge of thee doth disjoyn me from them. *He that heareth thy word, and believeth on him that sent thee, hath life everlasting, and shall not come into condemnation.* John 5. 24. I heare thy word, Lord, and in thee I believe with weak

Mat. 9. 24. weak faith, but yet faith : Lord, I
 believe ; yet help thou my unbelief :
 Lord, I believe ; but yet do thou in-
 Luke 17. 5. crease my faith : Although I am not
 free from all the sinnes of the da-
 mned, yet thou, O Lord, shalt de-
 liver me from unbelief. All my ac-
 cusers do terrifie me, but thou being
 my Judge dost comfort me : To thee
 John 5. 22. hath the Father committed all judge-
 Matt. 11. ment. Into thy hands hath he deli-
 27. vered all things ; and again, thee hath
 Rom. 8. 32. he delivered up for us all : and thou
 hast delivered up thy self for the
 Eph. 5. 26. Church, to sanctifie it, and cleanse it
 by the washing of water shrough the
 word : How canst thou then accord-
 ing to severe judgement judge those
 for whom thou hast delivered thy
 self to death, even the death of the
 Eph. 5. 29. crosse ? Thou canst not hate thine
 30. own flesh : we are members of thy body
 of thy flesh, and of thy bones.

Meditat. XL VI.
Of the desire of eternall life.

*All earthly things tread under thee,
And let thy thoughts in heaven be.*

Devout soul, thou must not love this life which is transitorie; but rather that which remaineth for ever: Ascend up by thy desires to the *Augustine.* place where there is youth without old age, life without death, joy without sorrow, and a kingdome without change: If beauty delight thee; *Auselius.* The righteous shall shine as the sunne: *Matt. 13.* If swiftnesse, and strength; The elect ^{† 3.} *Matt. 22.* shall be like unto the angels of God: *30.* If a long and healthfull life; There shall be healthfull eternitie, and eternall healthfulness: If fulnesse; The elect shall be filled, when the glory of the Lord shall appear: If maledicie; There do the quires of angels sing without end: If pure pleasure; God shall make those that are his drunk in the torrent of pleasure: If wisdome; The very wisdome of God shall shew it self unto them: If love;

love; They shall love God more then themselves, and one another as themselves; and God shall love them more then they themselves: If concord delight; There they shall be all of one mind: If power; To the elect shall all things be easie; they shall desire nothing but what they shall be able; and they shall desire nothing but what God will have them to will, and to desire: If honour and riches delight; God will make his faithfull servants *rulers over many things*: If true securitie; They shall be as certain never to want that good, as they are certain that they themselves would never lose it willingly; and that God that loveth them will never take from them against their wills that which they love; and that nothing is more powerfull then God, to separate God and them asunder. Whatsover the elect ~~can~~ desire, there they shall find; because they shall behold him, that is all in all, *face to face*. So great are the goods of that life that they cannot be measured; so many that they cannot be numbered; and so precious that they cannot be valued.

There

Matt. 25.

23.

Bonavent.

1. Cor. 13.

12.

Pelarg.

There shall be eternall health into our bodies, and great partie unto our souls; there shall be glory and fulnesse of divine pleasure; there shall we have familiaritie with the saints and angels for ever, having but bodies of admirable clearnesse and brightness. The elect shall rejoyce Bona vent. for the pleasantnesse of the place, which they shall possesse; for the pleasant societie, in which they shall reigne; for the glory of their bodies, which they shall put on; for the world which they have despised; and for hell, which they have escaped. The least crown of eternall life shall be more worth then a thousand worlds; because they are all finite, but this is infinite: Neither is there any fear that they shall envie one another's brightness; because there shall reigne in them all unitie of love: By reason of that high degree of love, whatsoever happeneth to one of the elect, the rest shall as much rejoyce at as if it were their own. There is no greater good then God, in heaven and in earth: Therefore there can be no greater & perfecter joy, then to see & possesse

posseſſe God: Therefore to ſee God for one moment, ſhall go beyond all joyes: For we ſhall ſee God in himſelf, God in us, and our ſelves in God: In the way of this life we have Christ with us, but hidden under the covering of the word and sacraments. We know him not here as he is, but in the life to come we ſhall behold him in presence, when he ſhall diſtribute unto us the bread that ſatisfieth for ever: As the diſciples knew him not upon *the way*, but in the inne at length, *when he broke bread unto them*.

The heavenly Jerusalem hath no temple made with hands, neither *ſunne nor moon*; because the temple thereof is eternall, and God is the life thereof. Vision ſucceeds in the place of faith, attainment in the place of hope, and perfect fruition in the place of love. As at the building of Solomons temple *there was* heard neither the ſound of ax nor hammer: So in the heavenly Jerusalem, there is neither pain nor tribulation felt: because the materials of this temple, to *1. Pet. 2. 5.* wit, the ſpirituall ſtones are prepared by tribulation in the world long before.

Bonard.

Luke 24.
35.Rev 21.
23.Berthor.
1. Kings
6. 7.

I. Pet. 2. 5.

before. The queen that came to 1. Kings Solomon is the soul travelling to the heavenly Jerusalem, unto Christ: She entreth in with a great train of the holy angels, with gold and precious stones of divers virtues: She will wonder at the wisdome of Christ the King, the order of his ministers, that is, the Angels and the Saints; the fare of his table, that is, the fulnesse of eternall repast; the price and value of his clothes, that is, the bodies glorified; the beauty of his house, that is, the greatnesse of the heavenly palace; the sacrifices, that is, the multitude of divine praises: She will be turned into astonishment, and confess she could not believe what she now seeth with her eyes. Therefore let the faithfull soul lift up her self, and consider what good things are prepared for her: Thither let the spirit be directed whither at length it shall go: In time we must strive to go thither, where at length we must remain for all eternitie: Into this glorie of the Lord shall no man enter but he that desireth to enter: Dost thou hope to appear *Bernard.* here-

Levit. 11.
45.Heb. 13.
14
Cyprian.

hereafter before the face of the Lord? Studie then after holinesse; because he is holy. Dost thou look for the fellowship of the heavenly angels? Take heed then that thou dost not by thy sinnes deprive thy self of their ministerie. Dost thou hope after things eternall? Why then dost thou so much desire things temporall? Dost thou seek for a ~~city~~ ^{city} to come? Why then dost thou desire here an abiding place? Dost thou desire to come to Christ? Why then dost thou fear death? It is the propertie of him that would not come to Christ, to fear death. Dost thou desire to enter into the heavenly Jerusalem? Why then dost thou defile thy self with so many and such grievous sinnes? Whereas it is written, *Rev. 21.27. that nothing which is defiled shall enter in there.* Dost thou desire to enjoy at length the tree of life? Lay *Rev. 22. 2. hold then on Christ the true tree of life, by true faith in this life.* For it is written, *Blessed are they that have their robes washed in the blood of the Lambe, that they may have part in the tree of life, and enter into the city by the*

the gates. Without, are dogs and sorcerers: Beware therefore of the losse of chastitie. Without, are murderer: Take heed therefore of anger. Without, are idolaters: Beware therefore of covetousnesse. Without, are lyars: Beware therefore of all the malice of sinne. If thou desirest to enter in to the marriage of the Lambe, desire Rev. 19. 9. the bridegrooms coming. The Spirit and the Spouse say, COME. Rev. 3. 17. If thou hast not the earnest of the Eph. 1. 14 Spirit, by which thou mayest crie, Come, Lord: the bridegroom will never lead thee in unto the heavenly marriage. Thou art not the spouse, if thou desirest not the coming of the bridegroom. Wouldest thou have a place in the new heaven, and the new Rev. 21. 1. earth? Why then dost thou so cleave unto the old? Wouldest thou be made partaker of the Creatour? Wherefore then dost thou so cleave unto the simple creatures? Dost thou expect the building of God, the house 2. Cor. 5. 2. not made with hands, eternal in the heavens? Why then dost thou not desire, that this earthly house of thy dwelling may be dissolved? Dost thou de-

fire to be clothed ? Why then dost thou not provide for thy self, that thou beest not found naked ? If the holy Trinity dwelleth not in thy heart by grace in this life, it shall never dwell in thee by glory in the life to come. If thou hast not a taste of eternall felicity in this life, thou shalt never have a full draught in the life to come.

Meditat. XLVII.

Of the beatificall vision of God, in heaven.

*The saints are pilgrims here below,
And tow'rs their countrey heaven go.*

John 14.2.

IN my Fathers house are many mansions, they are the words of our Saviour. Lord, I desire to see that place where thou hast prepared for

Psal 39.12.

me an everlasting mansion : *For I am a stranger and a sojourner here, as all*

Gen. 47.9.

my fathers were : The dayes of my pilgrimage are few and evil : Therefore in this life, wherein I live in exile, I do long after my heavenly

Phil. 3.20.

countrey. My conversation is in heaven :

heaven : I desire to see the goodness psal. 27.
of the Lord in the land of the living. 13.

This life passeth away in a shadow,
my dayes are measured out, and my
substance is even as nothing in thy
sight : *What then is my hope?* Is it not psal. 39. 7
the Lord? Lord Jesus, when will it be
that I shall come unto thee? *When* psal. 42. 2.
shall I appeare before thy face? *As* psal. 42. 2.
the hart panteth after the fountain
of waters, so doth my soul after
thee, O God. Oh the true, perfect, and
full joy! O joy of joyes surpassing Ausline.
all joy, without which there is no
joy! When shall I enter into thee,
that I may see my God that dwelleth
in thee? Thou shalt fill me O Lord,
with the joy of thy countenance: *At* psal. 16.
thy right hand there are pleasures 11.
for evermore: I shall be abundantly
satisfied with the plentifulnesse of thy
house: and thou shalt give me to drink
of the brook of thy pleasures: For with
thee is the fountain of life: Oh life Ausline.
to be desired! Oh blessed felicitie!
in which the most holy Trinitie shall
be the perfection of our desires,
which we shall see without end, love
without lothing, and praise without

being weary. To see God will sur-
passe all joyes : To see Christ, to live
with Christ, to heare Christ, will
surpasse all the desires of our hearts.
O Jesus Christ, the most sweet bride-
groom of my soul, when wilt thou
lead thy spouse into thy royll pa-
lace ? What can there be wanting
there ? What to be desired, or expect-
ed, where God shall be all in all ?
He shall be beauty to the eye, hony
to the taft, musick to the eare, bal-
sam to the nose, and flower to the
touch. God shall be *all in all*, and
shall distribute unto every one good
things according to the desires of his
own heart : If thou desirest life, if
health, if peace, if honour, God shall
be there all in all. The mysteries
which are now sealed up in the great
doctours of the Church, shall be then
revealed even unto babes : The bles-
sed humanity of Christ shall be there
present unto us, and shall preach
unto us with a most sweet voice
concerning the mystery of our sal-
vation.

Cant. 2.14.

Psal. 45.2,

Psal. 8.5.

*His voice is sweet, and his
face is comely : Full of grace are his
lips : And he is crowned with glory
and*

Bernard.

1. Cor. 15.
28.

and honour: But if God shall be all *Bernard.*

in all, then shall he be fulnesse of light to the understanding, plenty of peace to the will, and continuance of eternitie to the memory. The Son will satisfie the understanding with perfect knowledge, the holy Ghost will satisfie the will with most sweet love, and the Father will satisfie the memory with the remembrance of both. Thou, O God, shalt be our light, and *in thy light shall we see light*; that is, we shall see thee in thy self, in the brightnesse of thy countenance, when we shall see thee face to face: Neither shall we onely see thee, but we shall also live with thee; neither shall we onely live with thee, but we shall also praise thee; neither shall we onely praise thee, but we shall also *be like unto the angels*; *Matt. 25.* neither shall we be *like unto the angels*, but even *unto God himself*, blessed for ever. Let the faithfull soul be here astonished, and adore the mercy of her Saviour: He doth not onely receive us his enemies

Austine:
Psal. 36. 9.

into favour, but he doth also forgive our sinnes ; neither doth he forgive our sinnes onely, but he doth also bestow righteousnesse upon us ; neither so onely, but he doth lead us also into our heavenly inheritance ; yea he makes us like unto the angels, and even unto himself also. Oh most blessed citie ! Oh heavenly Jerusalem ! Oh the holy seat of the most holy Trinitie ! when shall it be that I

^{Rev. 21. 23.} shall enter into thy temple ? The

^{John 1. 29.} Lambe is the heavenly Jerusalem, to

^{Rev. 13. 8.} wit, *the Lambe which taketh away the sinnes of the world*, and was slain for them from the beginning of the world.

When shall the time come that I may in that temple worship my God, that is, God in God ? When will that sunne rise upon me, which enlighteneth that holy city ? I am yet a banished man from my countrey, but there is laid up for me an ample inheritance. To those that believe,

^{John 1. 12.} power is given to be made the sonnes of God : And if we be sonnes, we are then heirs, heirs of God, and coheirs with Christ. Lift up thy self, O my soul, and long to come to thine

^{Rom. 8. 17.}

thine inheritance. *The Lord is the psal. 16. 5. portion of mine inheritance, and my exceeding great reward:* What could Gen. 15. 1. the most ample mercy and bounty of God bestow upon us more then this? He bestows life; He bestows his Sonne; He bestows himself: And if he had any thing else greater in heaven or in earth, he would bestow even that also upon us. In God we live, Gods temple we are, God we possess, here indeed in the spirit, and in a mysterie, but there in truth: There shall our hope become fruition, and there shall we not onely remain, but dwell for ever.

Act. 17. 28
1. Cor. 3.

16.
Augustine.

Meditat.

N. 4

Meditat. X L V I I I.

Of the most comfortable fellowship
of the angels in heaven.

*If thou beest here a child of grace,
'Mongst angels thou shalt have a place.*

Matt. 22,
30.

AT the resurrection of the dead
they shall neither marrie, nor
be given in marriage, but shall be like
unto the angels of God in heaven.
Who can worthily set forth with
praises this honour of the blessed?

1. Cor. 2.9. *Into whose heart hath this glorie of
the blessed ever entred? The elect
being renewed by a glorious resur-
rection, shall enjoy the saving vision
of God, without all fear of death
and without any spot of corruption.*

Gen. 32.
30. *I have seen the Lord face to face, and
my life is preserved, saith the holy
Patriarch. But if the sight of God for
a moment could bring so great joy:
What joy will it bring to see him for
ever! If the sight of God appearing in
the shape of man, brought salvation
and life unto the soul: Certainly the
seeing of him face to face shall bring
life*

life and everlasting felicitie. What then can be added to this felicitie? What can the elect desire beside the fruition of the sight of God? And yet notwithstanding they shall enjoy the most sweet and blessed fellowship of the angels: Neither shall they onely enjoy their fellowship, but they shall be also like unto them for the nimblenesse, brightness, and immortalitie of their bodies: We shall be clothed with the same garment that they are; We shall stand before the Rev.7.9. throne of the Lamb, clothed with long white robes, and sing unto the Lord an everlasting song: we shall shine in the same crown of virtues; we shall rejoice in the same privilege of immortalitie. We have seen Judg.13.22 the angel of the Lord, and we shall surely die, crieth out Manoah: But we shall see thousand thousands and Dan.7.10. ten thousand times ten thousand angels, and yet we shall liye for ever. And if we shall be like unto angels, surely we shall have no cause to fear lest we be separated from them by the unlikenesse of our sinnes. We shall put off the ragged coat

11. 5. 10.

44, line.

Rev. 5.5:

Ayn. upon
the 30.
Psal.

Rev. 7.15.

7

of our sinfull nature; and our nakednesse shall be covered with the garment of salvation, and we shall be clothed with the white robe of righ-teousnesse. No man there receiveth hurt, no man is angry, no man envious; there is no slandering, no con-cupiscence, there is no ambition af-ter honour and power: We shall not be laden with the burden of our sins, neither shall we be constrained to weep and wash away the spots of our sinnes with penitent tears, nei-ther shall we have cause to fear the deadly wounds of our soul: For the *Lion of the tribe of Iudah hath over-come*, and through his virtue have we all overcome. Again if we shall be like unto the angels we shall have no desire after meat or drink: God shall be our meat, with whose pleasures we shall be satisfied: God shall be our meat, which onely doth refresh us and is never deficient. The blessed shall neither hunger, nor thirst any more, the sunne and the heat shall not scorch them: because their mercifull Father shall feed them and shall lead them unto the living fountains of waters.

waters. Out of their bellies shall flow John 7.38.
rivers of living waters: There shall
be a feast prepared of marrow and Isa.25.6.
fatnesse, and wine clarified. We
shall feast and be merry, and sing joy-
fully for the joy of heart. Lord Jesus!
these things shall be fulfilled in spi-
rit & in truth: Of the fruit of the vine Mat 26.29.
shall we drink in thy Fathers kingdom;
but yet in spirit and in truth: For the
words which thou spakest unto us are John 6.63.
spirit and life, and thou declarest the
joy of the world to come, by the lan-
guage of this world. Again, if we
shall be like unto the angels, we shall
be free from the fear of death: For 1. Cor 15.54.
death shall be swallowed up in victory,
and shall be trod down for ever, and
God shall wipe away all tears from the Rev.7.17.
eyes of his people. Therefore there Rev.21.4.
shall be joy without sorrow, which
conteineth everlasting joy; health
without sicknesse; life without death;
light without darknesse; love which
shall never wax cold; joy which shall
never decrease: no sighing shall be
heard there; no grief felt; no sorrow-
full thing seen; but there shall be joy
for ever. There shall be great and
certain:

certain securitie, secure quietnesse, quiet pleasure, pleasant happinesse, happy eternity, eternall blessednesse, the blessed Trinity, the Unitie of the Trinitie, the Deitie of the Unitie, and the blessed fight of the Deitie. Lift up thy self, O my soul, and weigh with thy self the honour conferred upon us by Christ: We shall be made fellows with the companies of *Angels* and *Archangels*, with *thrones* and *dominions*, with *principalities* and *powers*: Neither shall we onely be fellows with them, but we shall be like unto them. We shall there know the angel that was appointed by God to be our keeper in our life time; neither shall we stand in need of his ministerie, but we shall be delighted with his sweet companie: We shall not desire his protection, but we shall rejoice for his good fellowship, and we shall behold his brightness with eyes enlightened. Again, if we shall be like unto the angels, our frail, weak, and mortall bodies shall be changed, and they shall be made *spirituall*, nimble and immortall. They shall be light; because

1. Cor. 15.
44.

because they shall be near unto God, who dwelleth in lights, that no mortall man can approch unto, and is covered with light as with a garment. I.Tim.6.16. Psal.104.21. They shall be incorruptible; because they shall be made conformable unto the angels, and unto the glorified body of Christ: They are sown in corruption. I.Cor.15. 42. on, but they shall rise again in incorruption: they are sown in dishonour, but they shall rise again in glory; they are sown in weakness, but they shall rise again in power: It is sown a naturall body, it shall rise again a spirituall body: and it shall shine like the brightnesse of the firmament for ever. Come, Lord Jesus, and make us partakers of that glory!

Meditat. XLIX.

Of the grievousnesse of the torments in hell.

*If into hell thou wouldest not fall,
Be there by thoughts continuall.*

Think O devout soul, upon the grievousnesse of hell-torments, and thou shalt easily get the mastery of all wicked pleasure in sinne. *Carthenius.* There shall be the presence of all evil, and the absence of all good. What evil can be wanting to them who are punished for the greatest evil, & that is sinne? what good thing can be present to them who are removed from the chiefest good, and that is God? There shall be the heat of fire and the freezing of cold; There shall be perpetuall darknesse; There shall be smoke and continuall tears; There shall be the terrible sight of the devils; there shall be crying for ever; There shall be drinessse, thirst, the stink of brimstone, the worm of conscience, fear, grief, shame, and confusione for sins made manifest to all, envy, hatred,

hatred, sorrow, want of the divine vision, and losse of all hope. By the power of God the light of the fire shall be separated from the burning qualitie; the light shall serve for the joy of the saints, and the burning qualitie for the torment of the damned. It shall shine to the damned, but not as an object of comfort, that they may see it and rejoice: But to the increasing of their miserie, that they may see and grieve the more. The sight shall be deprived of the light of the sunne, moon, and all the starres, as also of the sight of Christ and all the saints: And it shall be punished with weeping, smoke, and the sight of the devils and all the damned. The eares shall hear screechings, and frequent blasphemies of the damned, and the horrible roaring of the devils. The tast shall be afflicted with hunger and thirst, and shall be deprived of all the pleasure of meat and drink. The smell shall be tormented with the stink of brimstone. The touch shall feel the fire within & without, burning, and piercing even to the marrow. The bodies

dies of the damned shall be deformed, obscured, slow, and heavie: The memorie shall be tormented with the remembrance of sinnes past; neither will she grieve so much, that she hath sinned, as that she hath lost her pleasures. One spark of hellfire shall more torment the sinner, then if a woman should remain in labour and travel a thousand years.

Mat. 23.14. There shall be weeping for grief, and gnashing of teeth for madnesse: In the flesh they shall be tormented by the worm of conscience.

Bunard.

There is no sinne which shall not there have its proper torment. As there is nothing to be desired in the kingdome of heaven which may not be found: so in hell there is nothing found that is desired. It will nothing profit the damned there, to have enjoyed divers pleasures in their life: yea the remembrance of them shall grievously torment them. It will nothing profit the damned to have lived here in this life in perpetuall fulnesse and drunkennesse: for then they shall not obtain so much as a little drop of water. It will nothing profit.

Luke 16.24.

profit them, to have been clothed with costly garments : because they shall be covered with confusion, and have their bodies clothed with shame. It will nothing profit them, to have lived in honour : for in hell there is no honour, but continuall fighing and dolour. It will nothing profit them, to have heaped up riches in this life : because they shall be all there poore alike. They shall be *Bernard* removed from the beatificall vision of God. Not to see God, exceeds all the punishments of hell. If the damned which are shut up in the prison of hell could but see Gods face, they should feel no pain, no grief, no sorrow. They shall feel the wrath of God, and yet they shall never see the beatificall face of God. They shall feel punishments from his face, and yet they shall never behold his face. The fury of the *Polycarp* Lord shall always kindle the fire of eternall damnation like a river of brimstone. Neither shall they onely be removed from beholding God, but they shall be also miserably tormented by the sight of the devils :

vils. They shall feel their whips, whose commands they have followed in this life. If the sight of a seeming ghost doth almost exanimate a man in this life ; what shall the horrible sight of the devils which shall last for ever ? Neither shall they onely be compelled to be with the devils, but they shall feel themselves tormented by them for ever. If in this life by Gods permission, the devil doth so grievously afflict the saints : How grievously shall he torment the damned which are given up to his power for ever ! The damned shall not onely be tormented by the devils outwardly, but by the worm of conscience also inwardly. All finnes whatsoever they have committed, shall be set daily before their eyes : And their torture shall be so much the greater, because there remains no more the benefit of repentence. When the virgins that are prepared are entred in with the bridegroom, *the gate shall be shut* presently : Understand thou the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, . . . the

Mat. 25.10.
Graues.

the gate of grace, the gate of holy conversion. The damned shall cry, and Rev. 16:9
say to the mountains & rocks, Fall upon us, and hide us from the wrath of the Lamb: But their crie shall be in vain; because heaven and earth shall flee from his wrath, as it is written, *Every island fled away, and the mountains were not found.* Rev. 16:20 Whatsoever is given to the elect to the increasing of their glory, all that shall turn to the damned to the increasing of their sorrow. There shall be indeed degrees of punishments: But yet he that feeleth least torment, shall receive no ease thereby. He that is tormented with greater punishments shall envy him that is tormented with lesse. The damned shall receive no ease from this, that some of their kinsmen & friends are received into the heavenly palace: Because the elect shall not grieve at all, that some of their kindred are gone to hell to be tormented for ever. So great shall the pain and torment be in the damned, that their mind can think upon nothing but that whereunto the force of pain driveth them. The damned

ned shall hate all the creatures of God, they shall hate one another, they shall hate the holy angels, and the elect, and even God himself, but not in himself, and in his own nature, but in the effects of his justice. All the evils of this life are single: One is troubled with povertie, another is tormented with grievous sicknesse; one is oppressed with hard servitade, another is laden with the burden of reproches: But there all at once shall be tormented with all evils. The pains there shall be universall, in all the senses, and in all the members. In this life hope of release mitigateth all troubles: But there is left no hope of deliverance. The punishments of hell are not onely eternall, but there is no ease so much as for a moment. And hence it is, that if all men since *Adam* to this present day & all that are yet to be born, should live to the last day, and should suffer but one punishment in hell, as the soul that sinneth must suffer for one sinne, every portion of that punishment, which any one of them should suffer, would be greater, then all the tor-

torments that all felons and malefactours have ever suffered. O Lord, grant unto us that we may think upon hell, that we never fall into it !

*Meditat. L.***Of the eternitie of Hell-torments.**

*The pains of hell do farre extend
Beyond all times, world without end.*

Think, O devout soul, upon the eternitie of hell-torments, and thou shalt more truly understand the grievousnes thereof. In hell there Paulinus; is a raging flame which burneth without end. The life of the damned is to die without end ; the death of the damned is to live in eternall torments : For neither is the tormentor wearied, neither doth the tormented die. So doth the fire consume there, that still it leaves some what : So are the torments there increased, that still they are renewed : So

Tidur.

So shall the damned die, that they shall alwayes live : So shall they live, that they shall alwayes die. For a man to be tormented without any end, this is it that goes beyond all the bounds of desperation : For what is more grievous, then alwayes to will that which shall never be, and to nill that which shall alwayes be ? The damned shall never obtain what they would, and shall be constrained ever to suffer what they would not. When the wrath of God shall cease, then shall the torments of the damned cease : But the wrath of God is eternall, and therefore the torments are eternall. When the damned shall truly repent, then they shall be delivered from their sins : But the time of repentance is past, and therefore there remains no hope of indulgence. When the devils shall cease to torment, then shall the damned cease to be tormented : But the fury of the devil shall never cease, therefore the torments of the damned shall never cease. When Gods justice shall be changed, then the torments of the damned shall be changed : But the justice

justice of God is unchangeable, therefore the torments of the damned shall be eternall. The sentence of severe judgement requires, that they should never want punishment, who in this world never want sinne. It is just, that there should be no end of the punishment of the damned ; because, as long as they could , they would make no end of sinning. The damned sinned in their eternity, that is, as long as they lived : Therefore it is just that they should be punished in Gods eternity. Their sinne had an end, because their life had an end : But they would have made no end of sinning, but that they were forced to make an end of living, that so they might have sinned without end. The matter of hell-fire is eternall, that is, the stain of sinne: And therefore meet it is that the punishment should be eternall. The filthinesse of the sinnes of the damned can never be removed out of the sight of God : How then can the greatnessse of punishments appointed for sinne be removed ? Besides, sinne is an infinite evil ; because it is committed against an infinite good;

good ; and Christ paid for it an infinite price : And therefore meet it is that their punishment, who die in their finnes, should be infinite. Man destroyed in himself the eternall good : And therefore in the judgement of God he doth justly fall into everlasting evil. *God at the beginning*

Gen. I. 26. created man after his own image, that he might live with him for ever: God by Christ reformed man after his own image, when he was fallen into sinne: He hath provided for all means of eternall salvation ; and he hath offered unto all the reward of eternall life : And therefore it is just that they which would voluntarily want everlasting rewards, should be made subject to everlasting punishments. An evil will shall never be taken away from the damned : Therefore the punishment of their evil will shall never be taken away from them. The damned made choice of momentany pleasure & finite goods, before God the infinite good ; they longed after the delights of this short and flitting life, rather then the riches of eternall life : It is just therefore

fore that they should suffer eternall
punishments ! Oh eternitie not to be
termed ! Oh eternitie not to be mea-
sured by any space of time ! Oh eter-
nitie not to be conceived by humane
understanding ! How much dost
thou augment the punishments of
the damned ! After innumerable
thousands of years they shall be
compelled to think that then is but
the beginning of their torments.
What a grievous thing is it to lie,
though in a very soft bed, for thirtie
years without moving ! And how
grievous then shall it be to burn in
that lake of brimstone thirtie thou-
sand thousand years ! Oh eternitie,
eternitie ! It is thou alone that dost
increase the punishments of the da-
mned beyond all measure. *Grievous*
is the pain of the damned for the
crueltie of the punishments; it is yet
more grievous for the diversitie of
the punishments; but it is most grie-
vous for the eternitie of the punish-
ments. There shall be death with-
out death, end without end, defect
without defect: because death ever
liveth, and the end ever beginneth,

O and

Dionys.
Carthus.

Gregory in
his Morals.

Rev. 9.6.

and the defect is never deficient. The damned shall seek life, and shall not find it: *they shall seek death, and it shall flee from them.* After an hundred thousand thousand thousand of years they shall return without end to the same punishments. The thought of the continuance of their sorrow shall torment them more then the sense of outward torment. What can be more miserable then so to die that thou mayest alwayes live, and so to live that thou mayest alwayes die? That life shall be mortiferous, and that death shall be immortall: If it be life, why doth it kill? and if it be death, why doth it alwayes endure? What eternitie is we do not perfectly know; and it is no wonder: For what created mind can comprehend that which cannot be measured by any time? But if thou wouldest guesse what the space of eternitie is, think upon the time that was before the world was created. If thou canst find Gods beginning, then mayest thou find when the punishments of the damned shall have an end. Imagine thou sawest an exceeding high moun-

mountain, which for its greatnesse exceeded heaven and earth: Imagine also that some bird every thousandth year should carrie from this mountain one grain of the smallest dust: There might be some hope that at length after the end of many incomprehensible thousands of years the greatnesse of that mountain might be consumed: But it cannot be hoped that the fire of hell should ever go out. The rewards of the elect shall never be ended: Therefore the punishments of the damned shall never be ended: Because as the mercy of God is infinite towards the elect, so the justice of God is infinite towards the reprobate. Imagine that the damned had so many kinds of torments as there are little drops in the vast sea: Imagine also that at every thousandth year some little bird should fly thither, and suck a small drop thereof: there might be some hope that at length the sea would be exhausted and become dry: But it cannot be hoped that the punishments of the damned should ever have an end. O devout soul, think

O 2 alwayes

Kempis.

alwayes upon the eternall punishments of the damned: To think upon hell preserves a man from falling into hell. Have a care to repent, whiles yet there is time for pardon. What else shall the fire devoure but thy sinnes? The more thou heapest up sinnes, the more matter thou layest up for the fire. O Lord Jesus, which by thy passion hast made satisfaction for our sinnes, deliver us from eternall damnation! *Amen.*

Meditat. L I.

Of the spirituall resurrection of the godly.

*Doth Adam die, Christ in thee livet
Christ shall eternall life thee give.*

Christ's resurrection profits thee nothing, unlesse Christ also rise in thee. As Christ must be conceived, born, and live in thee: so also must he rise in thee. Before resurrection goes death, because none riseth again but he that is fallen: And so it fares in this spirituall resurrection. Christ riseth not in thee, unlesse *Adam*

dam first die in thee. The inward man riseth not, unlesse the outward man be first buried. The newnesse of the spirit will not come forth, unlesse the oldnesse of the flesh be first hidden. It is not enough for thee to have Christ once risen in thee: because the old *Adam* cannot be extinct in one moment. The old *Adam* will revive in thee daily: And thou must daily mortifie him, that Christ may begin to live in thee daily. Christ ascended not into heaven, neither entred he into his glory before he rose from death: So neither canst thou enter into celestiall glory, unlesse Christ first rise in thee and live in thee. He is not a member of the mysticall body of Christ, in whom Christ liveth not: Neither shall he be brought by Christ into the chutch triumphant, who hath not been a member of his bodie in the Church militant. Betrothing goes before matrimonie: And that soul shall not be brought in unto the mariage of the heavenly Lamb, which is not in this life betrothed to Christ by faith, and sealed by the earnest of <sup>Hol. 2. 19.
2. Cor. 1. 22.</sup>

the holy Spirit: Let Christ therefore rise, and live in thee, that thou mayest live with him for ever. This is the first resurrection: Blessed and holy is he that hath part in the first resurrection: over him shall the second death have no power. If thou wilt at the resurrection come forth unto life, Christ must daily rise in thee in this life. At the resurrection of Christ the sunne rose: So if Christ be spiritually risen in thee, the light of the saving knowledge of God shall rise in thy soul. How can the light of the saving knowledge of God be there, where the darknesse of most grievous sinnes still hath place? The

Psal. 111.10 fear of the Lord is the beginning of wisdom: How then can heavenly wisdome be there where the fear of God hath no place? But he that is destitute of the light of divine knowledge in this life, how can he be made partaker of eternall light in the life to come? the sonnes of light only do passe unto eternall light, but the sonnes of darknesse unto eternall darknesse. Christ at his resurrection triumphed over death: So he., in whom

whom Christ is spiritually risen, *is* John 5.20.
passed from death to life. For he can-
not be overcome by death, in whom
Christ the conquerour of death doth
live. Christ rising again brought
with him perfect righteousness: for ^{Rom. 4.25}
he died for our sinnes, and rose again
for our justifications: So he also, in
whom Christ is spiritually risen, is
justified from his sinnes. For how
can sinne have place there, where
the perfect righteousness of Christ
liveth and flourisheth? Now this
righteousnesse of Christ is applied un-
to us by faith. Christ rising from the
dead; got the victorie over Satan: for
in his descent to hell, he destroyed
his kingdome, spoiled his palace,
and broke his weapons in pieces: And
so also in whomsoever Christ is spi-
ritually risen, against him shall not
Satan prevail: for how can he be
overcome of Satan, in whom Christ
liveth who overcame Satan? At
Christ's resurrection *there was a great* ^{Mat. 28.22}
earthquake: So the spirituall resur-
rection with Christ is not without
the earnest commotion and contrition
of heart. The old *Adom* cannot

be overcome without striving and resistance: Therefore Christ also can not rise in thee spiritually without great commotion. There is no spirituall resurrection with Christ unless there be a blotting out of sinne; and there is no blotting out of sinne, unlesse acknowledgement of sinne go before; and there is no true acknowledgement of sinne without serious contrition of heart: Therefore there is no spirituall resurrection of Christ in thee, without inward contrition of heart.

Isa. 38.13.

Holy Ezechias said, As a lion hath he broken in pieces my bones: Behold great contrition! But he addes presently, O Lord, so shall they live again, and so shall my spirit be quickened: Thou shalt correct me, and thou shalt quicken me. Again, Thou hast cast all my sinnes behind thy back: Behold a spirituall resurrection from sinne!

16.

17.

Matt. 28.2.

An angel of the Lord descended from heaven, and sat upon the sepulchre: So if Christ be risen in thee spiritually, thou mayest rejoice in the fellowship of the angels. Where the old ~~Adam~~ lives and reignes, there is

is a pleasing bed for the devil: But where Christ liveth and reigneth, there the angels rejoice to dwell.

For it is written, *There is joy in heaven over one sinner that repenteth:* Luke 15.7

But where there is true repentance, Luther.

there also is Christ risen spiritually, where Christ is not yet risen spiritually, neither is there yet the grace of God; and where there is not yet the grace of God, neither is there the guard of angels. Where Christ is not yet spiritually risen, there still doth the old *Adam* reigne; and where the old *Adam* doth reigne, there doth sinne also yet reigne; and where sinne doth reigne, there the devil doth reigne: And what communion can there be between the blessed angels and the devil? Christ after his resurrection presented himself alive unto his disciples: So if thou beest made a partaker of the spirituall resurrection by faith, shew thy self to be a lively member of Christ by love.

A man is not judged to be alive, unless he shew forth outwardly the actions of life. Where Christ is there is also the holy Spirit; where the holy

Luke 24.5
15.

Spirit is, there he inciteth and moveth to every good work : because Rom.8.14. *they which are led by the Spirit of God are the sonnes of God.* If therefore Gal.5.25. *fore we live in the Spirit, let us also walk in the Spirit.* The light of the sunne doth every way disperse the brightness of his beams : So the light of faith doth every way diffuse the heat of love. Take light from the sunne, and thou mayest separate love from true faith. Sinnes are dead works : If thou walkest in *dead* Heb.9.14. *works*, how dost thou live in Christ, and Christ in thee ? Sinnes belong unto the old *Adam* : If the old *Adam* doth still reigne in thee, how art thou spiritually risen with Christ ? Sinnes belong to the old flesh : If thou walkest in the old flesh, how doth the new man live in thee ? Raise us up, O good Jesus, from the death of sinne, that we may walk in newnesse of life ! Let thy death kill the old *Adam* in us, and let thy resurrection raise up the inward man unto life ! Let thy bloud wash us from our sinnes, and let thy resurrection put upon us the robe of righteousness !

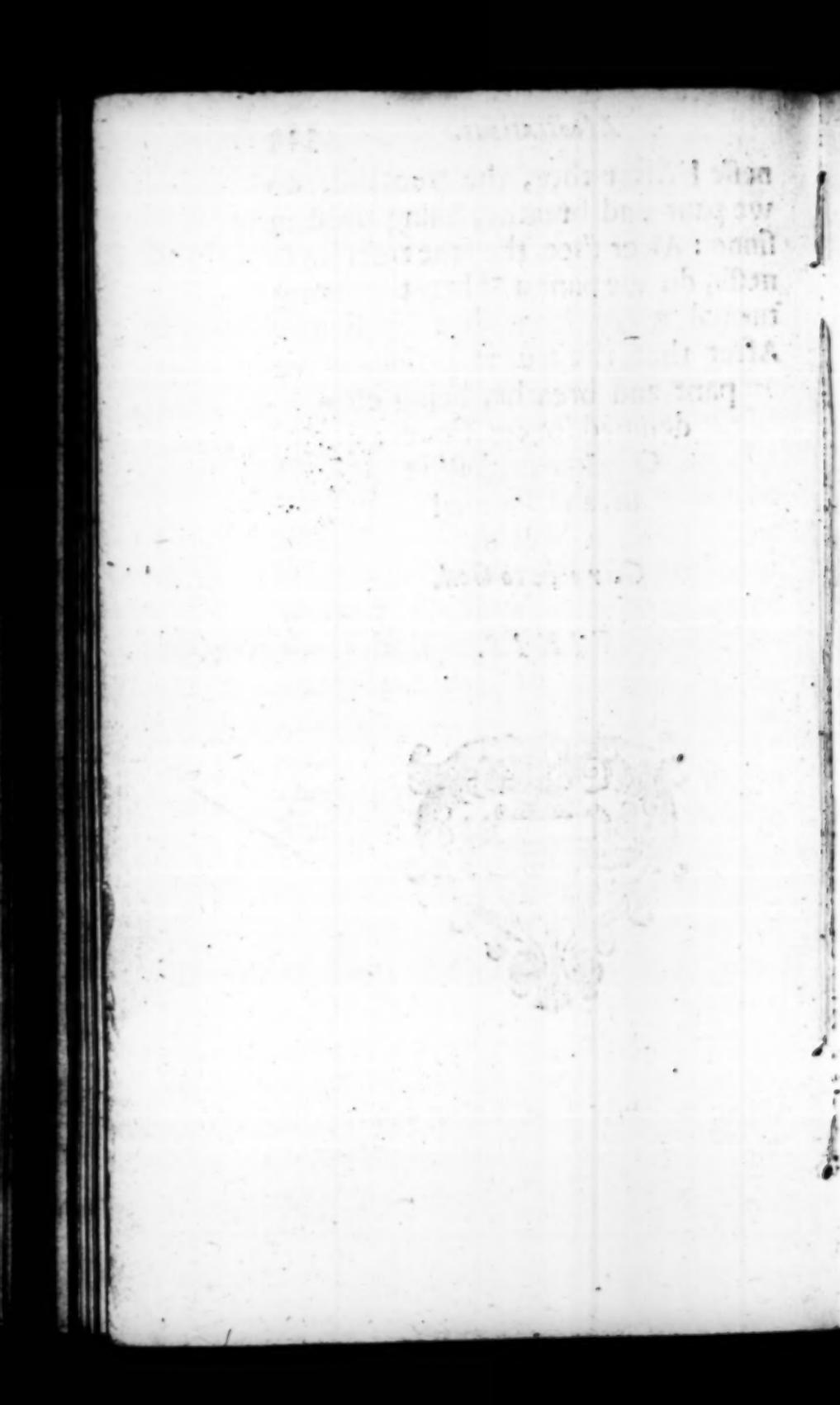
nesse ! After thee, the true life, do we pant and breathe, being dead in sinne : After thee, the true righteousnesse, do we pant and breathe, being turned away from thee by sinne : After thee, the true salvation, do we pant and breathe, being condemned for our sinnes :

Quicken us, justifie us, and save us !

A M E N,
Glorie be to God.

FINIS.





GERARD'S

Prayers: E. 15.2

Or,

A daily practice of Pietie.



Divided into four Parts.

- 1 Of Confession of sinnes.
- 2 Of Thanksgiving for benefits.
- 3 Of Petitions for our selves.
- 4 Of Supplications for our neighbours.

Written originally in the Latine
tongue by J. GERARD.

Translated and revised by
R. WINTERTON, Fellow of
Kings Colledge in Cambridge.

Whereunto is added a morning and
evening prayer for a familie.

The seventh Edition.

CAMBRIDGE:

Printed by Roger Daniel,
for Thomas Buck.

478. 3.



To the vertuous gentle-
women, M^ris Anne Henshaw,
M^ris Elisabeth Dilk, and M^ris Helen
Probey, (the daughters of
M^r. William Bonham, late
citizen of London, now ci-
zen of the celestiall Fern-
salem) health and
happinesse.

Vertuous Gentlewomen, It
was the respect which I
owed unto your father,
and to your fathers house,
that first moved me to translate Ge-
rards Prayers, and being translated
to dedicate them unto you: But the
Stationer (whom I would not name,
because he is dead; and yet I must
name, for fear lest by my silence I
may seem to wrong others) Richard
Jackson of Fleetstreet, to whose trust
I committed the book to be printed,
usurped the dedication, and obtruded
it upon a Religious Countesse, whose
name for honour I conceal: Hereup-
on

on I committed it unto the presie at Cambridge, being first purged from innumerable errata's. Since *Jacksons* death, the copie it seems came to on *Williams* his hands Stationer in Popes-head-alley : With him I had conference as one desirous to restore unto you what of right belonged unto you : But in stead of satisfaction I received nothing but ill language. To conclude, I bade him, if he thought good, go onto do you wrong : but I promised withall that you should find one to do you right as long as I lived. In part I hope I have made good my promise : If you accept of this my service as a scholars New-years-gift (for so the time of the Edition makes it) I have my desire, and shall alwayes remain

A true lover of your family,
R. W.

From Kings Colledge in Cambridge
January 1. 1631.

Pray alwayes, Luke 18.

Distrressed soul, if thou conceiv'st what't is,
To mount unto the tower of endlesse blisse,
Embrace this work : it reacheth to the skie,
And higher, if beyond it ought do lie.
Mans dull capacite, weak humane sense,
Wide worlds expansion, staires circumference,
Cannot it comprehend : Prayer presseth even
To Gods pavilion, to th' empyreall heaven.
That is the golden chain fixt to Gods eare:
Knock, and hee 'll open ; call, and he will heare:
This surely, this is blessed Jacobs ladder,
On which our souls climbe by Christ to Christ's

Father :

Faith is praiers chief attendant, Christ the way,
Gods Spirit both moves, & helps how to pray :
True love admittance gains, humble confession
Both helps devotion, and procures remission.

Edmund Sheaf.

Iff loathed ulcers do thy soul posseſſe ;
See, ſee a med'cine, hitber make addrefſe :
Or if tentations, fears, or future harms ;
'Gainſt ſuch assaults receive theſe pow'rfuſl
Charms.

These prayers may prove, if well theſe prayers
thou note,
'Gainſt thoſe a balm, 'gainſt theſe an antidote.

Th. Bonham.



THe sunne doth shine, the blind man doth
not see:

Light is but dark, if eye-sight none there be.
Gerard to Latines gave a glorious light,
But in our English Hemisphere 't was night:
Th' eclips is past, night gone, 't is now high day,
Gerard bath learn'd i' th' English tongue to pray.

Fr. Winterton.



A Margarite's a precious thing:
but he that bath no skill
Esteemeth it no more then that
the cock found on the hill.

A candle lights not if it be
in lantern dark conceal'd:
But turn the lantern, and there is
an usefull light reveal'd.

The Englishman knew not the worth
of Gerards Margarite:
But now it is in English priz'd,
there's profit and delight.

The lantern's turn'd, the light appears
which was before conceal'd:
And now there's English, none so blind
to whom 't is not reveal'd.

John Noare.

The



The contents of this book : divided into four parts.

I. Confession of finnes.

Prayer.	Page.
---------	-------

1 HE weigheth and considereth the grievousnesse of origi- nall sinne. I
2 He recalls to our memorie the finnes of our yonth. 4
3 He reckons up our daily falls and slips. 6
4 He examines our life according to the first table of the command- ments. 8
5 He examines our life according to the second table of the com- mandments. 11
6 He sheweth that we often partake in other mens finnes. 14
7 He sheweth that we are many wayes convinced of sinne. 17
8 He

The Contents.

- 8 He argues us to be convinced of the grievousnesse of our sinnes, by the effects of contrition. 19
- 9 He aggravates our sinnes by the greatnessse of Gods benefits. 22
- 10 He considereth the severitie of Gods anger against our sinnes in the passion & death of Christ. 24

II. Thanksgiving for Gods benefits.

- 1 **H**e renders thanks to God for forming us in our mothers wombe, and for our nativity. 28
- 2 He renders thanks for our sustentation. 31
- 3 He renders thanks for our redemp-
tion wrought by Christ. 33
- 4 He renders thanks for the incar-
nation of the Sonne. 36
- 5 He renders thanks for the passion
of Christ. 39
- 6 He renders thanks for our voca-
tion by the word. 42
- 7 He

The Contents.

- 7 He renders thanks for the expectation of our conversion. 45
- 8 He renders thanks for our conversion. 47
- 9 He renders thanks for the for-givenesse of our sinnes. 50
- 10 He renders thanks for our con-tinuance in good. 53
- 11 He renders thanks for all the gifts of the soul and body, and for externall goods. 56
- 12 He renders thanks for the sac-rament of Baptisme. 59
- 13 He renders thanks for the sacra-ment of the Lords supper. 62
- 14 He renders thanks for our pre-servation from evil. 65
- 15 He renders thanks for the pro-mise of eternall salvation. 68

III. Petitions for our selves.

- 1 **H**E prayes for mortification of the old man. 72
- 2 For conservation and increase of faith. 74

The Contents.

2 For conservation and increase of faith.	74
3 For conservation and increase of hope.	77
4 For conservation and increase of charitie.	80
5 For conservation and increase of humility.	83
6 For the gift and increase of pa- tience.	86
7 For the gift and increase of meek- nesse and gentlenesse.	89
8 For the gift and increase of cha- stitie.	91
9 For contempt of all earthly things	
	94
10 For deniall of himself.	97
11 For victorie over the world.	
	100
12 For consolation in adversity, and true rest of the soul.	103
13 For victory in tentations, & for deliverance from the snares and treacheries of the devil.	106

14 For

The Contents.

14 For a blessed departure out of
this life, and a blessed resurre-
ction unto life everlasting. 109

III. Supplications for others.

He prayes for the conservation
of the word, and increase
of the Church. 114

2 He prayes for pastours and bear-
ers. 117

3 He prayes for Magistrates and
subjects. 121

4 He prayes for household-govern-
ment, and private families. 124

5 He prayes for parents, brethren,
sisters, kinsfolk, and benefa-
ctours. 128

6 He prayes for enemies and perse-
cutours. 131

7 He prayes for those that are af-
flicted and in miserie. 134

The

The disposition and method
of this daily Practice
of pietie.

This Practice of piety is reduced
to foure heads, according to the
number of the objects about which
it is employed: For we must every
day weigh and consider with our
selves,

1 The grievousnesse of our
sinnes: and ask pardon thereof for
Christs sake.

2 Gods benefits: for which
we must offer humble and heartie
thanksgiving.

3 Our own necessities: where
we must pray for conservation and
increase of the gifts of the Holy
Spirit, and for a spirituall victory
in all tentations.

4 Our neighbours necessities:
where we must pray for all things
needfull for them, for this life and
that which is to come.

THE

The first Part.

Of Confession of sinnes.

The Argument.

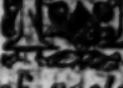
The meditation of our sinnes comprehendeth in it these two heads, of originall and actuall sinnes. Actuall sinnes are committed in thought, word, and deed. By the committing of evil, and by the omitting of good: Against God, our neighbour, and our selves. The offences of our youth are many, and our daily infirmities many. We are often tempted of the flesh, & we do often yield unto it. We partake many times in other mens sinnes, and in many things we are defecitue our selves. We are convicted of our sinnes by all the creatures: and we behold the severicie of Gods anger against our sinnes in the passion and death of CHRIST.

PRAYER I.

He weigheth and considereth the grievousnesse of originall sinne.

Oly God, and just Judge!

 I know that I was conceived and born in sinne:

 I know that I was formed of unclean seed in the wombe of my mother: That poyson of sinne hath so corrupted and putrified my

P whole

2 whole nature, that no facultie of my soul is free from the contagion thereof : That holy pledge of the divine image, which was committed unto me in our first father, is perished in me : There is no power at all in me to begin to come unto the saving knowledge of thee, the fear of thee, confidence in thee, and love of thee : There remains no sufficiencie in me to perform obedience unto thy commandments : My will is averse

Rom. 7. 23. from thy law : and the law of sinne in my members, being repugnant to the law of my mind, makes my whole nature become corrupt and perverse. I wretched and miserable man do feel the power of sinne cleaving fast to my members : I do feel the yoke of wicked concupisence grievously pressing me : For although I am rege-

Titus 2. 5. nerate, and renewed by the spirit of grace, in the laver of baptisme ; yet am I not as yet wholly free from the yoke and captivitie of sinne. For that root of bitterness, which lieth hid- den in me, doth alwayes desire to put forth new branches : The law of sinne reigning in my flesh, doth strive to capti-

Part I. Practice of piety. Confession

captivate me: I am full of doubts, 3
distrust, and desire of mine own ho-
nour: *out of my heart proceed wicked* Mat. 15. 8.
cogitations: Filthy thoughts defile me
throughout in thy sight: Out of that
poisoned fountain flow forth rivers
of poison. Enter not therefore Psa. 134. 2.
judgement with thy servant, O Lord,
but be propitious unto me, according Psal. 51. 1.
to thy great mercie: The deep of my Pf. 142. 8.
miserie calleth upon the deep of thy
mercy: For this uncleanesse and fil-
thinesse of my polluted nature, I offer
unto thee the most sacred conception
of thy Sonne: *For me he was born*: For
me therefore he was conceived. For
me he was made sanctification, and I. Cor. 1. 30.
righteousnesse: For me therefore he is
become purification and cleannessse.
Through him, and for him, thy Sonne,
have mercy upon me, O thou most Psal. 50. 8.
highest: and *set not in the light of thy*
countenance that hidden corruption
that cleaveth to my nature; but look
upon thy beloved Sonne my Media-
tour, and let his most holy and in-
maculate conception succour my mi-
serie! Amen.

He recall's to our memorie the sinnes of our
youth.

psal. 25. 7.
Jer. 31. 34.

Gen. 6. 5.

Pro. 24. 16.

Holy God, and just Judge! Re-
member not the offenses of my
youth, and call to mind no more my
sinnes that are past. How many ve-
nemous fruits hath the vicious root
of concupiscence, that is inherent in
me, brought forth! In my childhood
what an innumerable brood of actu-
all transgressions hath the evil of
origiñall sinne hatched! The very
thoughts of my heare are wicked and
perverse, even from my childhood;
yea, even from my tender infancie:
For when I was an infant but of one
day, I was in no wise innocent before
thee. As many as the dayes of my
life are, so many offenses do burden
me; yea many more by farre in num-
ber, seeing that the *just man* falls se-
ven times in one day: But if the just
fall seven times in one day, then I
wretched and unjust man, without
doubt have fallen seventy times seven
times. As my life hath increased, so
hath the web of my sinnes increased;
and as much as hath been added to

my

my life by thy bountie; so much hath been added to the course of my sinnes, by the wickednesse of my corrupt nature. I examine my life that is past: and what else do I behold, but a filthy stinking cloke of sinne? I attende unto the light of thy precepts: and what do I find in the course of my years that are past, but darknesse and blindnesse? The tender flower of my youth ought to have been crowned with virtues, and offered to thee for a sweet savour: The best part of my age past did owe it self unto thee the best Creatour of nature: But the dirty filth of my sinnes hath most foully polluted the flower of my age, and the stinking mud of my offenses hath in a wonderfull and miserable manner defiled me. The first age of man is amongst all the rest the fittest for the service of God: But I have spent a good part thereof in the service of the devil. The memory of many sinnes, which the unbridled loosenesse of my youth hath committed, is set in my sight: and yet there are many more which I cannot call to memory. *Who knows how oft he offendeth?*

Psal. 19.13.

Confession. Gerards daily Part 1.

6 sendest & cleanse thy servant from secret faults. For these offenses of my youth, I offer unto thee (holy Father) the most holy obedience, and perfect innocence of thy Sonne, who
Phil. 2. 8.
Luke 2. 42. was obedient to thee unto death, even the death of the crosse. When he was but a child of twelve years old, he performed holy obedience unto thee, and began to execute thy will with great alacritie. This obedience I offer unto thee, just Judge, for a price and satisfaction for the manifold disobedience of my youth. *Amen.*

PRAYER III.

He reckons up our daily falls and slips.

Holy God, and just Judge ! There is no man innocent in thy sight, no man free from the spot of sinne : And I am bereaved of that glory, which I should bring with me to judgement : I am stripped of that garment of innocence, with which I ought to appear arrayed before thee : *Seven times, yea and oftener every hour I fall : seventeen times seven times I sinne every day.* *The spirit*

Prov. 24.
16.
Matt. 26.

rit

Part I. Practice of piety. Confession.

rit indeed is sometimes ready; but the flesh is alwayes weak: The inward man flourisheth, and is strong; but the outward man languisheth, and is weak: For I do not the good Rom. 7.19. that I would, but the evil that I would not. How often do vain, wicked and impious cogitations arise in my heart! How often do vain, unprofitable, and hurtfull words break forth! How often do perverse, wicked and ungodly actions pollute me!

All my righteousness is as the cloth of Isa. 64.6. a menstruous woman: Therefore I dare not plead for my righteousness before thee: But I humbly prostrate my self before thy most just tribunal, and out of the deeps do I cry unto thee: Lord, if thou shalt decree Psal. 30.3. to impute sinne, who shall abide it?

If thou wilt enter into judgement, Psal. 143.3. who shall stand? If thou wilt call me to appear according to the severitie of thy justice, how shall I come before thee? If thou wilt exact a strict Job. 9.5. account of my life, I shall not be able to answer thee one for a thousand: Therefore my mouth is stopped and I acknowledge before thee, that I have

deserved eternall torments; and with all I confess with tears, that thou mayst justly cast me into prison for ever. Therefore for these daily sinnes of my life, I offer unto thee, holy Father, the most precious bloud of thy Sonne, which was poured forth on the altar of the crosse, which washeth me from all my sinnes. My sinnes which lead me captive are many in number, and most powerfull: But the ransome of thy Sonne is much more precious, and of more efficacy. Let that most perfect, plenarie, and holy price payed by Christ, obtain for me remission of sinnes! Amen.

PRAYER III.

He examines our life according to the rule of the first table of the commandments.

Exod. 20.

Holy God, and just Judge! Thou gavest unto us thy Law in mount Sinai, and thou wouldest have it to be the rule of all our actions, words, and thoughts: That whatsoeuer is not squared by it, should in thy judgement be accounted sinne.

As often as I look upon that most clear

clear glasse, I perceive mine own filthiness, and tremble every part of me. I ought to love thee, O my God, above all things: But how often do I love the world and forget the love of thee! I am bound to fear thee, O my God, above all things: But how often do I consent to sinne and let thy fear slip out of my memorie! Thou requirest, that I should trust in thee, O my God, above all things: But how often in adversitie doth my soul waver, and anxiously and carefully doubt of thy fatherly goodness! I am bound to obey thee, O my God, with all my heart: But how often doth my refractory flesh resist the resolution of obedience, and lead me Rom. 7:23. captive into the prison of sinne! My cogitations ought to be holy, my desires pure and holy: But how often is the quiet state of my mind troubled with vain and impious cogitations! I ought to call upon thee, O God, with all my heart: But how often doth my mind wander in prayer, and doth anxiously doubt, whether her prayers be heard or no! How often am I remisse in prayer, and remisse in con-

10 receiving confidence ! How often doth
my tongue pray , and yet I do not

John 4:33. worship thee in spirit and in truth
How profound oblivion of thy bene-
fits doth seise upon me ! Thou dost
daily poure thy benefits upon me in
a loving manner ; and yet I do not
daily return unto thee thanksgiving.
How cold is my meditation of thy
immense and infinite gifts bestowed
upon me ! What slender devotion is
there for the most part in my heart ! I
use thy gifts and yet I do not praise
thee, who art the giver. I stick in the
rivers, and come not to the fountain.

John 6:51. Thy word is the word of spirit and
life : But I through sinne and corru-
ption have destroyed the work of
thy holy Spirit within me. The sparks
of a good resolution often inkindled,
I as often extinguish : and yet I do
not sue to thee for increase of thy
gifts. For these and all other my sinnes
and defaults, I offer unto thee, O my
God, the most pure and perfect obe-
dience of thy Sonne, who loved thee
in the dayes of his incarnation most
perfectly with his whole heart, and
cleaved unto thee most firmly with

all

Part I. *Practice of piety. Confession.*

all his soul: in whose deeds, words, and thoughts, there was found no blot of sinne, nor spot of the least offense. That which I want, by faith I draw from his fulnesse: Therefore for this thy wel-beloved Sonnes sake have mercy, Lord, upon thy servant!

Amen.

PRAYER IIII.

He considereth our life according to the rule of the second table of the commandments.

Holy God, and just Judge! it is thy eternall and immutable will that I should honour with due respect my parents, and the magistrates: But how often do I think too meanly of their authoritie! How often do I in heart refuse to obey them! How often do I traduce their infirmities! O how often do I omit by serious prayers to further their safety! I often cherish anger conceived against them, whereas I ought with patience to submit my self unto them. Thy sacred will requires that I should do good to my neighbour in all things to my power: But how often doth it irk me to do him good! How doth it go against my stomach

1.2 to forgive him ! How often am solicited by my flesh, to anger, hatred, envy and brawling ! How often doth the fire of my angry heart burn within me, although contention words be not heard without ! The holy will requireth that I should live chastly, modestly, and temperately. But how often hath the love of drunkennesse and lust made my soul captive to sinne ! How often doth a lust flame within me, although my outward members be restrained !

Mat. 5.28. *that looketh upon a woman to lust after her, hath already committed adultery with her in his heart*, saith the Text: How often therefore in the sight of God do we commit adultery ! The inordinate and immoderate use of meat, drink and wedlock, often steals upon us, and makes us appear guilty before thee, if thou wouldest enter into judgement with us. Thy holy Writ requireth, that in bargaining I deceive not my neighbour in any sort ; but that I rather further and procure his good ; that I traduce not his faults, but rather cover them with the cloke of charity ; and that

I do not censure him rashly and un-advisedly: But how often do I seek mine own profit by injustice! How often do I spend my judgement rashly upon my neighbour! Thy holy will requires, that my spirit, mind, and soul be free from concupiscence! But how often doth my flesh solicite me to sinne and contaminateth my spirit with wicked concupiscence! As a fountain doth abound with continual bubbling of water, so doth my heart always swell with evil concupiscence. For these and all other my sinnes and defects I offer unto thee, most holy Father, the most perfect obedience of thy sonne, who loved all men with perfect love, and ^{in Isa.53.9.} whose mouth was found no guile, in ^{1. Pet.1.22.} whose words and deeds no aberrations, no corruption in nature: To this propitiation I flee with true faith, and by faith I suck out of his wounds, as ^{Rom.3.28.} much as is sufficient to justify me, and save me. Have mercy on me, my God, and my Father. *Amen.*

PRAYER VI.

*He sheweth that we often partake in other
mens sinnes.*

Holy God and just Judge! Thou hast committed unto me, not onely the care of mine own soul, but also the care of my neighbours: But how often doth my neighbour through my negligence suffer great losse of godlynesse! How often do I neglect freely and boldly to chide him when he sinnes! How often do I, being hindered either by favour or fear, reprove him for his sinnes more slightly then I ought! In pouring out *prayers* for his salvation, I am too remiss; in reprehending his sinnes, I am too too timourous; in furthering his salvation, I am too slothfull: insomuch that thou mayest justly require *at my hands the bloud of my neighbour that perisheth*. If there were in me a perfect and sincere love of my neighbour, surely from thence would proceed freedome in reproving of sinne. If the fire of sincere charity did burn in my heart, surely it would break forth more clearly in-

1. Tim. 2. 1.

Ezek. 9. 2.

to the spirituall incense of prayers to
be made for the salvation of my
neighbours. For a man to pray for
himself, it is a dutie of necessity: But
to pray for the salvation of his
neighbour it is a deed of charity: As
often therefore as I neglect to pray
for the salvation of my neighbour, so
often I condemn my self for the
breach of the commandment of the
loye of my neighbour. My neigh-
bour dies the death of the body, and
sorrow filleth all with lamentation and
mourning; when as yet the death of
the body brings no hurt to a godly
man, but rather gives him a passage
into a celestiall countrey: My neigh-
bour dies the death of the soul, and
behold, I am nothing troubled at it:
I see him die, and grieve not at all;
when as yet sinne is the true death
of the soul, and brings with it the losse
of the inestimable grace of God and
eternall life. My neighbour delin-
quisheth against the king, who can
onely kill the body; and behold I
seek by all means his reconciliation:
but he sinneth against the King of all
kings, *that can cast both body and*
soul

16. foul into hell fire and yet I behold it in security, and not consider that this offense is an infinite evil.

Psal. 118. 23.

My neighbour stumbles at a stone; and I runne presently to save him from a fall, or otherwise to raise him up, if he be fallen: He stumbles at the corner-stone of our salvation; and behold I securely passe by it, and labour not with care and diligence to lift him up again. Mine own sinnes are grievous enough: And yet I have not been afraid to participate in other mens sinnes. Be propitious, O God unto me great sinner, and overburdened. To thy mercy I flee in Christ, and through Christ promised unto me: I come unto this Life being dead in sinne: I come unto this Way, having gone astray in the path of sinnes: I come unto this salvation being by reason of my sinne guilty of damnation. Quicken me, guide me, and save me, thou which art my Life, my Way and my Salvation for ever and ever. Amen.

P R A Y E R

PRAYER VII.

17

*He sheweth that we are many wayes copyin-
ed of sinne.*

Holy God, and just Judge ! If I look up to heaven, I think with my self, that I have many wayes offended thee my God and Father : *I Luke 15.
have sinned against heaven, and before
thee, I am not worthy to be call-
ed thy sonne.* If I look down upon the earth, I think with my self, how I have abused thy creatures by my sinnes : I have infinitely abused not onely the darkness of the night, but also the light of the day to work works of darkness. If I look upon the examples of sinners, upon whom thou in thy just judgement hast inflicted punishment, I find that the weight of my sins will counterpoise theirs. If I look upon the examples of the saints, I find that I come farre short of them in my holy service of thee. If I think upon the angel my keeper, I find that often I put him to flight by my sinnes. If I think of the devils, I find that I have often given place to their suggestions. If I weigh with

18 with my self the rigour of thy law, find that my life is many wayes irregular. If I look upon my self, find that the very cogitations of my heart do accuse me before thy judgement. If I think upon the hour of death to come; I find that it is the

Rom. 6. 23 just reward of my sinnes, and (unless thou of thy mere mercie for Christ his sake shalt receive me) the gate and entrance into everlasting death. If I think upon the judgement to come, find my deserts such, that thou may justly call me to the most exact account, and punish my sinnes according to the strict severitie of thy law. If I think upon hell, I find that I have deserved by my sinnes the most just punishment there. If I think upon eternall life, I find that I have by my sinnes justly fallen away from all hope of attainment. All things therefore convince me of my sinnes. Onely thou, O my God, be not thou extreme against me! To Christ the beloved Sonne my onely Mediator I betake my self: By him I most firmly believe I shall obtain thy grace and remission of my sinnes.

- Thy

Thy creatures accuse me; the book of my conscience accuseth me; both the tables of thy divine law accuse me; Satan accuseth me day and night: But take thou upon thee my patronage, O sweet Jesus! To thee the poore man is left, bereft of all solace of the creatures. All my refuge is placed in thy satisfaction for my sinnes, and in thy intercession at the right hand of the Father for me. My soul, take thou the wings of the morning, and, like a dove, hide thy self in the clefts of the rock, that is, Cast. 2.14. in the wounds of Christ thy Saviour. Hide thy self in this rock, till the anger of the Lord be passed by; and thou shalt find rest, and thou shalt find protection, and thou shalt find deliverance therein. Amen.

PRAYER VII.

He by the effects of contrition argues us to be convicted of the baniousness of sinne.

Holy God, and just Judge! My heart is contrite and humbled, my spirit is heavy and in a great strait, by reason of the burden of my

29

my sinnes wherewith I am oppressed. The courage of my heart hath failed, and the sharpnesse of my eye is decayed. My heart is pressed, and from thence gush out tears: My spirit is oppressed, and I forget to take my bread: My heart is wounded, and from thence gusheth out blood, as a fountain of tears. Who knows him off he offendeth? Who knows the sorrow of the heart, that is in a great strait by reason of offenses? My soul is dry and broken in pieces, and thirsteth after the fountain of life: O

Psal. 43. 3.

Christ, feed me with the dew of thy spirit of grace. My heart that is in great strait sigheth unto thee: O thou true joy, give unto me peace and quietnesse of heart, that being justified by faith, I may have peace with God.

Rom. 5. 1.

My heart condemneth me: But do thou absolve me, who art greater then my heart. My conscience accuseth me: But do thou absolve me, who hast fallen to the crosse the hand-writing of my conscience. I offer unto thee, O my God, my contrite and humble heart, or a most acceptable sacrifice: I offer unto thee my sighs as the messengers

I. John 3.
20.

Col. 2. 14.

Psal. 51.
17.

Part 17. *Practice of piety.* Confession

messengers of true and serious contrition: I offer unto thee my tears as abundant witnesses of my unfeigned grief. In my self I despair: In thee is my trust. In my self I faint: In thee I am refreshed. In my self I feel straitenesse: in thee again I find enlargement. I am troubled and ~~bur-~~ Matt. IX.
~~dened~~ overmuch: Thou shalt refresh me, and give rest unto my soul. One ^{28.} Psal. 30.
^{1.} deep calleth upon another: The deep of my misery calleth upon the deep of thy mercy. Out of the deeps do I cry unto thee: Cast thou my sinnes into the deep of the sea. There is no foundenesse in my flesh by reason of thy anger: neither is there any rest to my bones by reason of my sinnes: For mine iniquities are gone over my head, and become too heavy for me. Cure my soul thou heavenly Physician, that I be not swallowed up of eternall death. Take the burden of my sinnes from me, thou that hast taken it upon thy self on the crosse, that I despair not under the intolerable burden thereof. Have mercy on me, thou fountain of grace and mercy. Amen.

^{1.} Psal. 130.
Mic. 7. 19.
Psal. 38. 3.

PRAYER. IX.

*He declareth the number and greatnessse
Gods benefits unto us, and the grievousnesse
of our sinnes.*

Holy God, and just Judge ! By how much the more benefits thou hast bestowed upon me, by so much the more I grieve, that I have so often displeased thee so loving a Father. As many gifts as thou hast heaped upon me, so many bonds of love hast thou sent over unto me. Thou wouldest have bound me unto thy self: but I have forgotten thee and thy beneficencie, and linked sinne unto sinne. Father, I have sinned against heaven, and before thee: I am not worthy to be called thy sonne: make me as one of thy bired servants. I am altogether displeased with my self: Make thou me altogether to please thee. Thy large bounty, and wonderfull patience, have often invited me to repentance: But hitherto I have been backward to come. Thou hast often called me, O most bountifull God, by the preaching of thy word, by the teaching of thy creatures,

Luke 15.
19.

Rom. 2.4.

Part I. Practice of piety Confession.

tures, by the punishment of the ²³ crosse, and by inward inspiration : But I have stopped the ears of my heart altogether at thy call. All the faculties of my soul, all the members of my bodie are thy gifts : I ought therefore with all the powers of my soul, and parts of my bodie, be ready to do thee all holy service, which is due unto thee : But I have made them (the more is my grief) the weapons of iniquitie and unrighteousnesse. The breath which I fetch is thine ; the aire which I suck in is thine ; the sun, whose light I see daily, is thine. All these ought to have been unto me as furtherances and instruments to sanctitie of life : But I have abused them, the more is my grief, to the slavery of sin. Thy creatures I should have used to the glory of thee the Creatour : But I have wickedly abused them to thy dishonour. In the light of the sunne I should have *put on the armour of Rom. 13: light* : But therein have I committed ¹² the works of darknesse. How much soever is added unto my life, comes all from thy boantie : Therefore my whole life ought to be employed in thy

24. thy service, on whom it doth wholly depend : And yet I have scarce bestowed the least part thereof in the service. As many good inspiration as I have felt within me, so many hand-maids of thy grace hast thou sent as ambassadours to invite me most lovingly to return unto thee by true repentance : But alas, how often have I stubbornly refused to give them audience ! But yet receive him who now at length returns unto thee with sighing and a contrite heart. Sprinkle me with the bloud of thy Sonne, that so being purged from all the pollutions of the flesh and the spirit, may become whiter then snow, and with all thy elect praise thee in the heavenly Jerusalem world without end. Amen.

2. Cor. 7. 1. Sonne, that so being purged from all the

psal. 51. 1. pollutions of the flesh and the spirit, may become whiter then snow, and with all thy elect praise thee in the heavenly Jerusalem world without end.

Amen.

PRAYER X.

He considereth the severitie of Gods anger against our sinnes, in the death and passion of Christ.

Holy God, and just Judge ! I behold thy Sonne hanging upon the cross, and pouring forth plentiful rivers of bloud : I behold him, and

25.

and behold for very terroure, I faint altogether. My sinnes are those iron nail's with which I have bored his hands and his feet. My sinnes are those pricking thorns with which his most saered head (which is to be reverenced of the angelicall powers) was crowned. My sinnes are those stinging thongs, with which his most pure bodie (the proper temple of Divinity) was scourged. *A cruel wild beast hath torn in pieces* the heavenly Joseph, and embrewed his coat with his bloud : I miserable sinner am that wicked beast : for my sinnes did make an assault, and rush upon thy most beloved Sonne. If thy most obedient Sonne is so vexed and troubled for *Isa. 53. 5.* other mens sinnes : what cause hath the undutifull and disobedient servant to fear in regard of his own sinnes ! The wounds of my soul must needs be great indeed and mortall, when as thy onely begotten Sonne is so miserably smitten for to cure them. The disease of my soul must needs be great indeed and mortall, when as the heavenly Phisician, and fe it self, doth die upon the crosse

Q.

to

26 to cure it. I see the torment of his most holy soul: I heare the miserable exclamation of my most holy Saviour upon the crosse: For me it is he is so vexed: it is for my sinnes that he complaineth *that he is forsaken of God.* If the weight of other mens sinnes doth so exceedingly presse the Almighty Sonne of God, that it wrings from him a bloudy sweat: How intolerable shall the anger of God be, and how unmeasurable shall be his wrath against the unprofitable servant! O thou drie and unhappy wood, that hast always served as a slave the everlasting fire of hell! What must thou fear when thou seest these things come to passe in the green wood! Christ is the green tree: In the root of his divinitie, in the love of his humanitie, in the boughs of his virtues, in the leaves of his holy words, and in the fruit of his good works. He is the cedar of chasitie, the vine of joyfulness, the palm of patience, and the olive of mercie. But if the fire of the divine anger inflames this green tree of life: How much more shall it consume the sinner

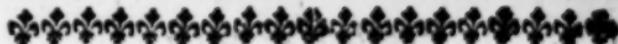
Matt. 27
46

Part I. *Practice of pietie* Confession

sinner like dry wood for his unfruitfull works ! In what capitall and bloudy letters are my sinnes engraven in the bodie of Christ ! How conspicuous, O thou most just God, is thine anger against mine iniquities ! How strait must that captivity needs be in which my soul was held, when so precious a ransome was paid for her dilivery ! How great must the stains of my sinnes needs be, when rivers of bloud flow down from the bodie of Christ to wash them away ! O thou most just God, and yet most mercifull Father, consider what indignities thy Sonne hath suffered for me ; and forget the wicked works of me thy unworthy servant ! Behold the profunditie of his wounds, and overwhelm my sinnes in the profound sea of thy mercie ! *Amen.*

Q 2

THE



The second part.

¶ Of thanksgiving for benefits.

The Argument.

The meditation of Gods benefits doth gather out of the garden of nature, and of the Church, sundry, and those most fragrant flowers of divine gifts: and recreating it self with the odour thereof offereth again to God the sacrifices of the lips, for a favour of sweet smell. Now the immense and innumerable benefits of God may be divided according to three articles of our Christian faith; God hath created, redeemed, and sanctified us. He heapeþ his benefits on us in this life, and hath promised greater unto us in the life that is everlasting. He conferreþ upon us the gifts of the mind, of the body, and of fortune, which we call exterrnall goods. He preserveth us from evil, and conserveth us in good. That which is past he covereth, that which is to come he governeth. His privative blessings are more then his positive. In brief, we can neither in word expresse, nor in thought conceive, the number and dignitie of Gods benefits, which will afford unto us hereafter in the world to come, most plentifull matter of exterrnall praise and thanksgiving.

PRAYER I.

He giveth thanks for our forming in the wombe, and for our nativity.



Job 10.8. Almighty, eternall God, Father, Sonne, and holy Ghost, I give thanks to thee, I praise thee, I glorifie thee: because thy hands have fashioned me, and made me wholly round

part 2. Practice of pietie Thanksgiving.

round about. Thou formedst me like 29
clay in my mothers wombe. Thou 29
didst draw melike milk. Thou didst 30
curdle me like cheese: With flesh and 31.
skinne hast thou covered me, and
compacted me together with bones
and sinews. Thou hast given me life
and mercy, and thy visitation hath
preserved my spirit. This thy great
mercy bestowed upon me, I will cele-
brate with perpetuall praises. Thy
goodnesse I will sing of in continuall
songs. Thou didst protect me in my 32.
mothers wombe. I will confess unto 33.
thee: For I am wonderfully formed: 34.
Marvellous are thy works, and that
my soul knoweth right well. My bones 35.
are not hid from thee, which thou
didst make in secret, and deckedst me
with divers members in the lower
parts of the earth. Thy eyes saw me
yet being imperfect, and in thy book
were all my members written, which
day by day were fashioned when as yet
there were none of them. How preci-
ous unto me are thy thoughts, O God! 36.
how great is the summe of them! If I
go about to reckon them, I find them
multiplied above the sands of the sea. 37.
38.

Q. 3.

Thou

30 Thou didst shew thy mercy unto me before I understood it : Thou didst prevent me with thy blessings before I did desire them : Thy bounty did embrace me on every side before I could give thanks for it. Thou art he who not onely didst form me wonderfully in the wombe, but also didst take me out : Thou art my hope even from my mothers breast : Out of my mothers wombe I was cast upon thee : Thou art my God from my mothers wombe. As oftenas I think upon many that have been extinct, and never came to the light of this life : so often I admire and praise thee for thy mercy, which brought me out of that prison into the theatre of this world safe and sound. How many years are past in which I was not, and yet thou didst erect for me this house of my body, and didst bring me out of that bottomlesse pit, and the darknesse of my mothers wombe ! Thou gavest unto me a reasonable soul : Thou madest me a man, not a stone, or a serpent. To thee , O my God , for this thy mercy be honour and glory for ever ! *Ame .*

PRAYER II.

He renders thanks for our sustentation.

I Render thanks unto thee, Almigh-
ty and mercifull God, for that
thou hast susteined me from the very
first dayes of my life. Naked I came
into this world, and thou coveredst
me most graciously. Hungry I en-
tered into this world, and thou hast
hitherto fed me most bountifully. In
thee I live, move, and have my be-
ing: Without thee I fall again into
nothing, and die. Through thee I
bowe, and move my members: With-
out thee I can neither be partaker
of life or motion. *Thine is the sunne* Mat. 5.45-
that giveth me light, which I see
daily with mine eyes. Thine is the
aire which I draw in with continuall
breath. The night is thine, and the
day is thine, whose intercourses serve
for my labour and rest. Thine is the
earth, whose fruits do nourish me
most plentifully. Every creature in
heaven, aire, earth, and sea is thine,
and is appointed for my use and
service. *Silver is -thine, and gold is* Hag. 2. 8.
thine. Whatsoever is necessary for

32 the sustentation of this my present life, all that I receive from thy most liberall and bountifull hands. O God, how liberall art thou to mankind ! All things thou createdst long ago for the use of man : All things thou dost as yet preserve for the good of man. Whatsoever thou, of thine infinite goodnessse, affordest to the other creatures, thou affordest also unto me ; for as much as thou dost wonderfully form, furnish, and conserue them for my sake. Some of the creatures serve to obey me ; some to nourish me ; some to clothe me ; some to cure me ; some to chastise me : But all of them to teach and inform me. Who can reckon up those divers kinds of nutriments, which thou hast created, and dost as yet produce out of the earth unto this day to nourish us ? Who can enumerate those divers species of herbs which thou dost every yeare cause the earth to bring forth to cure us ? Who can in words comprehend those sundry kinds of living creatures, which were made for mans use, and do yet all serve him ? To thee

Part 2. *Practice of piety.* *Thanksgiv.*

thee be praise and honour for ever, 33
who art the Creatour and Conserver
of all things! Without thee the true
sunne, I should vanish away as doth
the shadow: Without thee the true
life, I should presently depart out of
this life: Without thee the true be-
ing, I should suddenly fall to nothing.
To thee onely is due, that I live,
move, and have my being. Therefore
to thee alone will I live and adhere for
ever. *Amen.*

P R A Y E R III.

*He renders thanks for our redemption
wrought by Christ.*

I Ow unto thee, O eternall and
Almighty God, most heartie
thanks for that thou hast created
me when I was nothing: But much
more for that thou hast redeemed
me when I was lost and condemned.
I did hang in the jaws of hell:
And thou didst pluck me out *by the* Col.1.14.
blood of thy Sonne. I was the slave of
Satan: but thy grace hath deliver-
ed me out of the power of the devil,
and translated me into the king-
dome

dome of Christ. I owe my self wholly unto thee: because thou createdst me wholly: My tongue ought alwayes to praise thee: because thou gavest it unto me. My mouth ought alwayes to set forth thy praise: because the aire and breath which it draws is thine. My heart ought alwayes to cleave unto thee with perpetuall love: because thou didst form it. All my members ought to be ready for thy service: because thou didst wonderfully frame them, how many and how great soever they be. But if I owe my self wholly unto thee, because thou createdst me: What shall I repay unto thee for redeeming me out of slavery and captivity! The lost sheep thou hast delivered out of the claws of the infernall wolf. The fugitive slave thou hast plucked out of the prison of the devil. *The lost groat* thou hast sought out with great carefulnesse. In *Adam* I fell, and thou hast erected me: In *Adam* I was captivated in the bonds of sinne, but thou hast set me at liberty: In *Adam* I was lost, and again thou hast saved me. What am I worm that

that thou shouldest be so solicitous for redeeming me? What am I worm that thou shouldest be so prodigally bountifull for saving me? If thou hadst altogether cast off our first parents after their fall, and hadst thrown them with all their posterite out from the presence of thy glory into the lowest pit of hell, there is none of us could justly complain of any wrong done unto him: For they had received, and we had received for our deeds a just reward: What else could we have desired or expected from thee, who createdst us after thine own image, and furnishedst us with power and sufficiency to have kept our innocencie. But in this thou didst manifest thy incomprehensible and unspeakable love towardsds us, in that thou didst promise unto our first parents after their fall, thy Sonne for their Redeemer, and in the Gal.4.4. fulnesse of time didst send him unto us, to call us from death to life, from sinne to righteousnesse, and from the infernall pit unto celestiall glorie. O thou lover of man, whose delight is with the sonnes of men, Prov.8.31;1. who.

36 who can worthily set forth the praise of thy love to man? Yea who can in mind conceive the worthines thereof? These are the incomprehensible riches of thy goodness: This is the infinite treasure of thy gifts, which the slendernesse of our capacitie and understanding cannot conceive. Was a servant so dear unto thee, that thy Sonne must be delivered to death for his redemption! Was an enemie so much to be beloved, that thou shouldest appoint thy most beloved Sonne to be his redeemer! My soul is astonished with the very consideration of this thy goodness, and doth wholly turn and dissolve it self into the love of thee. *Amen.*

P R A Y E R I I I I.

He rendreth thanks for the incarnation of the Sonne.

I Render thanks unto thee, Jesu Christ, thou alone Mediatour and Redeemer of mankind, for that thou **Gal. 4.4.** hast in *the fulnesse of time* personally united unto thee the true humane nature, and hast vouchsafed to be born of a Virgin. How great is thy love to man, *in that thou didst not assume the nature*

Part 2. Practice of pietie; Thanksgiving.

nature of angels, but the seed of Abraham! How great is the mystery of godlinesse, that thou being very God wouldest be made manifest in the flesh! How great is the inclination of thy pity that descending from heaven for my sake, thou hast endured to be born of a Virgin! For me most vile creature, Creatour Almighty, thou art become man. For me most abject servant, most glorious Lord, thou hast put on the shape of a servant, that by taking flesh upon thee, thou mightest set my flesh at libertie. *To me thou art born:* Whatsoever celestiall good therefore thou bringest with thee in thy nativitie shall be mine. *To me thou art given:* And therefore all things with thee. My nature in thee is more glorified, then it was in *Adam* dishonoured. For thou dost assume it into the Unitie of thy person, whereas it was weakened with accidentall corruption onely by *Satan*. *Thou art flesh of my flesh, and bone of my bone.* Thou art my brother: And what canst thou deny unto me, seeing thou art most nearly joyned unto me in the same flesh

37
1.Tim.3.16

Isa 9.6.

Eph.5.30.

38 flesh and affection of brotherly love?
Thou art the Bridegroom, who according to the good pleasure of thy heavenly Father, hast coupled unto thee by a personall league the humane nature as a spouse: To the joy

Mat. 22.2. of those nuptials I do proclaim and thankfully acknowledge that I myself am invited. I wonder now no more that the heaven, the earth, the sea, and all things that are in them were made for man by God, seeing that God himself would for man become man. Thou canst not utterly divorce me, and cast me away from thee, seeing that thou canst not deny that thou art a man and therefore my brother. Thou canst not altogether forget me, because thou hast

1Co. 4.9. 16. *graven me in thine own bands:* For the very communion of the flesh doth daily and continually put thee in mind of me. Thou canst not altogether forsake me seeing that it hath pleased thee to conjoyn unto thee the humane nature in a most near bond of personall union. Although therefore my sinnes do hinder me, yet the communion of nature doth not repell.

repell me. I will adhere wholly unto thee, because thou hast wholly assumed me wholly. *Amen.* 39

PRAYER V.

He renders thanks for Christ's passion.

How great thanks do I owe unto thee, O most holy Jesu, for that thou hast taken upon thee the punishment of my sinnes, and hast endured hunger, thirst, cold, weariness, reproches, persecutions, sorrows, poverty, bonds, whips, pricking of thorns; yea, and that most bitter death of the crosse for me sinner! How great is the flame of thy love which forced thee of thine own accord to throw thy self into that sea of passions, and that for me most vile and unthankfull servant! Thy innocency and righteousness made thee free from all sufferings: But thy infinite and unspeakable love made thee debtor and guilty in my room. It is I that trespassed, and thou makest satisfaction. It is I that committed rapine, and thou makest restitution. It is I that sinned, and thou undergoest the passion. O Jesu most benign, I acknowledge the bowels of thy

40

thy mercy, and the fiery heat of love. Thou seemst to love me more then thy self, seeing thou deliverest up thy self for me. O most innocent Jesu, what hast thou to do with the sentence of death? O thou most beautifull amongst the sonnes of men, what hast thou to do with spittings upon thee? O thou most righteous, what hast thou to do with whips and bonds? These things belong not unto thee: They are all due unto me: But thou of thine unspeakable love didst descend into the prison of this world, and take upon thee the shape of a servant, and most willingly undergo the punishment that was due unto me. I was for my sinnes to be adjudged to the lake that burneth with everlasting fire: But thou by the fire of love being burnt upon the altar of the crofie, dost free me from it. I was to be cast away for my sinnes from the face of my heavenly Father: And thou for my sake complainest that thou art *forsaken* of thy heavenly Father. I was to be tormented of the devil and his angels for ever: And thou of thine infinite love dost deliver thy self

Mat.27.46.

self unto the ministers of Satan to be afflicted and crucified for me. As many instruments as I see of thy passion, so many tokens do I see of thy love towards me: For my sinnes are those bonds, those whips, and those thorns which afflicted thee, all which of thine unspeakable love thou endurdest for me. Thy love was not yet satisfied with taking my flesh upon thee: but thou wouldest make it as yet more manifest, by that most bitter passion of thy soul and bōdie. Who am I, most mighty Lord, that, for me disobedient servant, thou thy self wouldest become a servant so many years? Who am I, most beautifull Bridegroom, that for me the most filthy vassal of sinne, and whore of the devil, thou hast not refused to die? Who am I, most bonnifull Creatour, that for me most vile creature, thou hast not been afraid of the passion of the croffe? I am to thee, most loving Bridegroom, the true spouse of bloud, for whom thou dost poure forth such plenty of bloud. I am to thee, most beautifull Lily, a thorn indeed that is full of prickles. It is

42

I that laid upon thee a heavy and sharp burden, with the weight whereof thou wast so squeezed, that drops of bloud did distill abundantly from thy sacred bodie. To thee, Lord Jesu, my alone Redeemer and Mediatour, for this thine unspeakable love will I sing praises for ever. *Amen.*

PRAYER VI.

He renders thanks for our calling by the word.

VNTO thee, O Lord my God, is most due, all praise, honour, and thanksgiving, for that thou wouldest by the preaching of thy word make manifest unto us that thy Fatherly will and determinate counsel concerning our salvation. By nature we are darknesse; we sit in darknesse, and in the region of the shadow of death: But thou by the most clear light of the Gospel dost dispell this darknesse. *In thy light do we see light;* that is, in the light of thy word we see that true light that lighteneth every one that cometh into this world. What use were there of a treasure that is hid, *Mat. 5.15.* and a light that is put under a bushel?

Psal. 36.

11.

John 3.9.

Mat. 5.15.

I

Part 2. Practice of pietie. Thanksgiving.

I do therefore declare with thankfulness that great benefit, in that thou hast by the word of thy Gospel revealed unto us that treasure of benefits in thy Sonne. *How beautifull are Isa. 52. 7.* the feet of those that bring good *tidings*, and tell of salvation ! This peace of conscience, and salvation of the soul, by the *preaching of the Gospel* Rom. 10. thou dost yet declare unto us, 15. and call us unto the kingdome of thy Sonne. I was led into the by-paths of errors, as it were a weak and miserable sheep: But thou hast called me into the way again by the preaching of thy word. I was condemned, and utterly lost : But thou in the word of thy Gospel dost offer unto me the benefits of Christ ; and in the benefits of Christ, thy grace ; and in thy grace, remission of sinnes ; and in remission of sinnes, righteousness ; and in righteousness, salvation and life everlasting. Who can sufficiently in words expresse those bowels of thy mercy ? yea, who can in mind conceive the greatnessse, & the riches of thy goodnessse ? The *mysterie* of our salvation Rom. 11. kept secret from eternitie, by the 25. manifestation

44

nifestation of thy Gospel thou dost lay open unto us. The counsels which thou hadst concerning our peace before the foundations of the world were laid, thou dost reveal unto us by the preaching of thy word, which is a lantern unto our feet, whiles we go through this darksome valley into light everlasting. What had it profited us to have been born, unlesse by Christ thou hadst delivered us when we were captivated through sinne? What had it profited us to have been redeemed, unlesse thou hadst by thy word declared unto us the great benefit of our redemption? Thou dost

Isa. 65. 2. spread forth thy hands unto us all the day. Thou knockest at the gate of our

Rev. 3. 20. heart every day, and callest us all unto thee by thy word. O Lord most benigne, how many thousand thousands of men do live in the blindness of Gentilisme, and in errors, and have not seen that light of thy heavenly word which thy bounty hath granted us of all men most unthankfull! Alas, how often through our contempt and unthankfulness do we deserve that thou shouldst take

from

Part 2. Practice of pietie. Thanksgiving

from us the candlestick of thy word! 45
But thou of thy long patience dost Rev. 3. 9.
make as if thou sawest not our sinnes; ^{Wisd. 18.3}
and of thy unspeakable mercy dost
yet continue unto us that most holy
pledge, and most precious treasure of
thy word. For which thy great be-
nefit we render unto thee eternall
thanks, and we humbly beseech
thee to continue it still unto us.

Amen.

PRAYER VII.

*He renders thanks unto God for the expe-
ction of our conversion.*

I Render unto thee, most mercifull
Father, immortall thanks, for that
thou wouldest with so great patience
and long-suffering expect my con-
version; and hast brought me out of
the path of sinne unto the fellowship
of thy kingdome. How great is thy
long-suffering, that thou hast not cast Rom. 3. 44
me away from thy face, and thrust
me down into everlasting torments,
whereas I have deserved it a thou-
sand times! How many thousands
hath death prevented before they
could attain unto true repentance!
How many sinners hath the devil
made

46 made obstinate, that they might not obtaine forgiuenesse of their sinnes ! There was no distinction in nature between me and them ; onely thy goodnessse and long-suffering : My offense was no lesse then theirs ; but thy grace did abound. Thy mercie strove with my miserie : I went on in my sinne ; and thou didst go on in thy mercy : I deferred my conversion ; and thou didst deferre my punishment : I went astray ; and thou didst call me : I refused to come ; and still thou didst expect me. This thy goodnessse, most indulgent Father, I cannot extoll with sufficient praises. This thy long patience, most mercifull God, I cannot recompense with any merits. Thou didst preserve me from many sinnes, whereinto the corruption of the flesh, the deceit of the world, and the perswasion of the devil, would have thrown me headlong as well as others. Neither hast thou onely kept me from falling into sinne ; but also hast most graciously expected my conversion from sinne, into which I had fallen. I find thee more mercifull then I am sinfull : I sinned ; and thou

thou madest as if thou didst not see 47
it : I contained not my self from wic-
kednesse ; and yet thou didst abstain
from punishment. I did long time
prolong my iniquity, and thou didst
prolong thy pitie. What were then
my deserts ? Surely evil, and the worst
of evils, to wit my sinnes, many in
number, most grievous for weight,
and detestable for varietie. Therefore
to thy grace and bountie alone do I
attribute it, that thou hast so long
expected my conversion, and deli-
vered my soul out of the snares of
sinne. To thee, O Lord, be praise, ho-
nour, and glory, for ever and ever.

*Bernard
in his 3
Serm. of
the seven
logies*

Amen.

PRAYER. VIII.

He renders thanks for our conversion.

I Render thanks unto thee, my God,
I for that thou hast converted my
heart that was hard, and knew not
how to repent : and for that thou hast
taken from me my stony heart, and
given me an heart of flesh. I had of
my self power to sinne : But I had
not of my self power to rise again
to repentance. I could go astray of

my

my self: But I could not return again into the way without thee. For even as he that is born crooked from his mothers wombe, cannot be made straight by naturall means, but onely by divine and supernaturall power: So my soul being by nature crooked and prone to sinne, and the love of earthly things, could by no humane power, but thy grace onely, be rectified, and lifted up to the love of thee, and heavenly things. I could deform my self by my sinnes most foully: But thou onely couldst reform me.

Jer. 13. 23. As the *Ethiopian cannot change his skinne, nor the leopard his spots: So neither can I do that which is good, being by nature addicted unto the love of that which is evil.* Thou my God didst convert me, and I was

Jer. 31. 19. converted; and when I was converted, then I repented; and when I was instructed, then I smote my

Eph. 2. 5. thigh. I was dead in sinne: And thou didst quicken me. As much power as a dead man hath to raise himself: So much had I to convert my self. Unlesse thou hadst drawn me, I had never come unto thee; unlesse

Part 2. *Practice of piety.* *Thanksgiv.*

49

lesse thou hadst stirred me up I had never watched unto thee; unless thou hadst illuminated me, I had never seen thee. My sinnes were more sweet unto me then hony and the hony-comb: But I am to thank thee, that now they are sharp and bitter unto me; for thou hast given me a spirituall tast. The works of virtue were more bitter unto me then gall and aloes: But I am to thank thee that now they are become pleafant and sweet; for thou hast by thy Spirit changed the corrupe judgement of my flesh. *I went astray as a sheep Isa. 53.6.*
that is lost, and declined to the way of iniquitie: But thou, which art the good shepherd, hast found me out, and brought me again unto the flock of thy saints. It was late ere I knew thee; for there was a great and darksome cloud of vanitie before mine eyes, which would not suffer me to see the light of the truth: It was late ere I saw the true light; because I was blind and loved blindnesse, and walked through the darknesse of sinne, into the dатknesse of hell: But thou hast illuminated me; thou

Gratz.
out. of Au-
gust. Me-
ditations.

R soughtest

50

soughtest me, when I sought not thee; thou calledst me, when I called not upon thee; thou convertedst me, when I was not converted unto thee; and thou saidst with a most powerfull voice, Let there be light in the inward parts of his heart, and there was a light; and I saw thy light, and I knew mine own blindnesse. For this thy immense and infinite benefit, I will praise thy name for ever and ever. *Amen.*

PRAYER IX.

He renders thanks for the forgivenesse of finnes.

Iow and render unto thee, eter-nall and mercifull God, great thanks, for that thou hast not rejected me when I came unto thee, but diddest most readily receive me, and most mercifully forgive me all my finnes. I was that prodigall sonne, most indulgent Father, I was that *prodigall sonne*, that by living riotously wasted his Fathers substance; For I have defiled the gifts of nature; I have refused the gifts of grace; I have deprived my self of the gifts of glory. I was naked and destitute of all

John 6.37.

Luke 15.13

Part 2 : Practice of piety. Thanksgiving.

51

all good things : and thou coveredst
and enrichedst me with the robe of
righteousnesse : I was lost and con-
demned : and thou of thy free grace
hast bestowed upon me eternall sal-
vation. Thou of thine ardent mercy
didst embrace me and kisse me, in
sending thy most beloved Sonne that
is in thy bosome ; and thy holy Spirit, John 1. 13 :
Can 1. 2.
which is the kisse of thy mouth, as
ample witnesses of thine infinite
love. Thou clothedst me with my
first robe, in restoring me my former
innocencie. Thou gavest me a ring
for my hand, by sealing me with thy
Spirit of grace. Thou didst put Eph 6. 15
shoes upon my feet by arming me with the
Gospel of peace. Thou killedst the fat Luke 15. 23
calf for me, by delivering thy most
dear Sonne to death for me. Thou
didst cause me to feast and make
merrie, by restoring the joy of heart,
and the true peace of conscience
unto me. I was dead ; and through
thee I was restored to life : I went
astray ; and through thee I came a-
gain into the way : I was consumed
with povertie ; and through thee I
entred again into my former posse-
sion.

R 2

52 sion. Thou saughtest in thy just judgement have rejected me, seeing that I was polluted with so many sinnes, covered with so many offenses, and corrupted with so many iniquities:

Rom.5.21. But thy *mercy did abound* above my sinnes; thy goodness was greater then mine iniquitie. How often have I shut the gate of my heart when thou diddest knock! Therefore when I knocked thou mightest most justly have shut the doore of mercy against me. How often have I stopped mine ears that I might not hear thy voice! Therefore when I sighed unto thee thou mightest most justly have stopped thine ears, and not hearkened unto my voice. But thy grace was more abundant then all my sinnes and transgression. Thou didst receive me with *thy hands spread forth*, and put away mine iniquities as it were a cloud, and *cast all my sinnes behind thy back*. Thou remembrest my sinnes no more, but receivest me into the most ample bosome of thy mercy. For this thy inestimable benefit, I will give thanks unto thee for ever.

15.65.2.

15.38.17.

Amen.

PRAYER X.

He renders thanks unto God for conserving
us in that which is good.

To thee, Lord, be honour and Rev. 6. 12.
glorie, and bleffing, and thanksgiving: for that thou haft not onely in mercy received me upon my repentance: but also haft enabled me to abstain from sinne, and live more reformedly. What should it profit a man, to be free from his sicknesse, and presently to fall into a worse relapse? What should it profit, to be absolved from sinnes past, unlesse grace be conferred to lead a godly life? Thou, God most faithfull, haft shewed all the parts and offices of a faithfull and skilfull Physician in the cure of my souls wounds. My wounds were deadly, and thou didst cure them by the wounds of thy Sonne: But there was cause to fear, that the wounds that were healed might wax raw again: And thou by the grace of thy holy Spirit, as it were a fomentation, haft hindred it. How many be

R. 3. those

54 those that after remission of sinnes
 obtained, return again to their for-
 mer course of life, and reiterating
 their sinnes, more grievously offend
 God ! Alas, how many do we see,
 that being freed from the yoke of
 sinne, return to their former captivi-
 tie, and being brought out of the spi-
 rituall Egypt, look back again to
 the pots ! *They have fled from the*
pollutions of the world, by the know-
ledge of Christ, and do wallow again
in the same, by repeating the for-
mer conversation of their most wic-
ked life. They were freed out of the
bonds of Satan by their conversion,
and again are held entangled in the
same, by the delusion of wicked spi-
rits : Surely, their latter end is worse
then their beginning : And it had
been better for them never to have
known the way of righteousness, then
having known it, to turn away from
the path of the holy commandments
which were delivered unto them.
 These are the *dogs that return again*
to their vomit ; and sowes that after
their washing wallow again in the
mire. Whatsoever hath happened un-

2. Pet. 2.

20.

21.

3. Pet. 2.

21.

22.

Part 2. Practice of piety. Thanksgiving.

55

to them, might have happened unto me; but that it hath pleased thee by the grace of thy power, and the efficacie of thy holy Spirit, to enable me to continue in that which is good. The same wicked spirit that vanquished them, assaulted me: The same world that seduced them, enticed me: The same flesh that overcame them, allured me. Onely thy grace protected me against their assaults; and furnished me with power sufficient for victory. *Thy strength was powerfull in my weakness:* From thee the strength of the Spirit descended, with which I was enabled to bridle the assaults of the flesh. Whatsoever good there is in me, it descends all from thee, who art the fountain of all good: for in me by nature there is nothing but sinne. Therefore as many good works as I find in me, which notwithstanding are impure and imperfect, by reason of my flesh; so many gifts they are of thy grace, I must needs confess. For this thine inestimable gift conferred upon me, I will give thee thanks for ever. *Amen.*

2. Cor. 12. 9.

R 4 P R A Y E R

*He renders thanks for all the gifts of the soul
and bodie, and for externall goods.*

I Render unto thee, eternall and mercifull God, as it is most due eternall thanks : for that thou hast not onely made me a bodie and a soul ; but moreover hast furnished me with sundry gifts of the soul and bodie, and also with externall goods. Thou which art wisdome it self, Pal. 94. 10. teachest man all knowledge : If therefore I know any good, it is a demonstration of thine abundant grace towards me. Without thy light, my mind is darksome : Without thy grace, my will is captive. If there be in me either any wit or prudence, it is all to be attributed to thy clemencie. Wisdome is the eye of the soul, and divine grace is the eye of wisdome. Whatsoever we know, we know either by the light of nature, or by the revelation of thy word : But from thee, O thou light of eternall wisdome, doth the illumination of nature spring : From thee also doth the reve-

revelation of the word come: Therefore whatsoever we know, descendeth unto us as thy gift. Thou, O insufficient fountain of life, art my life and the length of my dayes. Thou, O eternall health it self, art the strength of my body, and the vigour of my virtue. *Man liveth not by bread onely, but by every word that proceedeth out of thy mouth*: So then man is not preserved in health and strength by bread onely; neither is he preserved from diseases by physick onely: but by every word that proceedeth out of the mouth of God. Tranquillitie of the mind preserveth the health of the bodie: And true godlinesse begetteth tranquillitie of the conscience. From thee, O thou chief good, all true godlinesse, all tranquillitie of the mind without disturbance, and all wished-for health of body doth come. Moreover, whatsoever externall good I do possesse, all that I owe unto thy liberality and bounty. A crust of bread is not due unto my deserts: How much lesse then are all these externall goods which thou dost heap up.

58 on me? They are called indeed the gifts of fortune: But they are in deed and in truth the gifts of thy grace. There is nothing more blessed then to do good, and to be liberall to others: and thou hast made me partaker of this blessednesse, by bestowing liberally these outward goods upon me. Thou hast sowed in me the seed of thy grace, that from thence there may arise to others an harvest of liberality and beneficency. Thou hast committed many things unto me, as unto a steward, that I might have wherewithall to do good to my fellow-servants. From thee the fountain of all good there descends upon me streams of goods: Whatsoever I am, whatsoever I possesse, whatsoever I bestow, depends all, I confesse, upon thy bounty. For this thine inestimable mercy, I will give thee thanks for ever. *Amen.*

P R A Y E R . X I I .

He renders thanks for the sacrament of Baptisme.

TO thee, O eternall and merciful God, Father, Sonne, and holy Ghost, I render humble thanks, for that thou hast washed me in the holy laver of baptisme from all my sinnes: and for that thou hast received me into the covenant of grace, and made me an heirof everlasting life. I acknowledge it is thy gift that I was born of Christian parents, and by them brought unto this heavenly fount. How many thousands of infants are born in Gentilisme, and without this sacrament do die in their sinnes! There is no difference in nature between me & them: Onely thy superabundant grace hath made a difference. I was joyned with them in communion of sinne: But I was separated from them by participation of thy grace. How great is this thy goodnessse, that thou diddest find me, when I *sought thee* Matt. 7. 7. not; that thou didst heare me, before I asked; that thou didst open unto me, before

60 before I knock. This thy mercie exceeds all praise, yea and all admiration. I was *baptized in thy holy name*, thy name for me was called upon: Therefore I am received into the heavenly family, being made the sonne of my heavenly Father, the brother of Christ, and the temple of the holy Ghost. This is an holy and heavenly laver: In it therefore I am washed and purged from all my uncleannessse. It is the laver of regeneration and renovation: By it therefore I am regenerated & renewed by the grace of the holy Ghost. What soever Christ my Saviour merited by his most holy obedience, & by the effusion of his most precious bloud; of all that he hath left the saving fount of baptism as a pledge. Therefore the conferring of baptism, is the besprinkling of the bloud of Christ.

1. John. 7. That precious bloud of Christ doth
Psal. 51.7. make me clean from all my sinnes, and
makes me whiter then snow in the
sight of God. O eternall God, thou
hast made an eternall covenant with
me in baptism; unto which I have
always recourse by true and serious
repentance.

part 2. practice of pietie. Thanks(giv.)

repentance. Thou hast betrothed me ⁶¹ unto thee for ever in judgement and ^{Hos. 2. 19.} righteousness, in grace and mercy :
Thou hast given me an earnest and ^{Eph. 1. 14.} pledge of thy Spirit in baptisme :
Therefore thou wilt not cast me away from thy face ; but being mindfull of thy promise, thou wilt lead me into the joyes of the celestiall marriage. As at the baptisme of Christ my Mediatour and head ^{Matt. 3. 16.} the heavens were opened : So by the communion of the same baptisme, thou hast opened unto me the gate of paradise. As at the baptisme of Christ, the holy Ghost descended upon him, and a voice from heaven did testifie that he was the beloved Sonne of God : So by the same communion of the same baptisme, I am made a partaker of the holy Ghost, and adopted to be a sonne of God. For which inestimable benefit, I will give thanks unto thee, my God, for ever. *Amen.*

P R A Y E R

P R A Y E R X I I I .

*He renders thanks for the sacrament of the
Lords supper.*

How great thanks do I owe unto thee, most high God, for that in the most sacred mystery of the supper, thou dost feed me with the bodie and bloud of thy Sonne. What is there in heaven or in earth of more price and excellency, then that body which is united to thy Sonne personally? What more certaine testimonie and pledge of thy grace can there be, then the precious bloud of thy Sonne poured out for my sinnes, on the altar of the crosse? The very price of my redemption thou bestowest upon me, that I may have a most certaine testimony of thy grace towards me. As often as I fall through my sinnes from the covenant of baptisme: so often by true repentance, and the savinge use of this supper, I am restored unto it again. It is a sacrament of the new Testament, and it alwayes enriches me with new gifts of the Spirit. In this body life it self dwells, and

and therefore it refresheth me, and quickneth me unto everlasting life. By the effusion of this bloud, satisfaction is made for our sinnes: And therefore by the drinking thereof, the remission of my sinnes is confirmed unto me. Christ saith it, Truth it self saith it; *Wbosoever shall eat John 6. 54. my flesh, and drink my bloud, hath eternall life, and I will raise him up at the last day, that is, to the life of glory. For this is the bread of life which descended from heaven, that whosoever shall eat thereof, may not die, but have everlasting life.* It is the eating by faith that Christ so commends, which must needs be added unto the sacramentall eating, that so that which was appointed to life, may be received by us unto life. I come therefore with true faith unto this heavenly banquet, being firmly perswaded, that the body which I eat, was delivered unto death for me, and the bloud which I drink, was poured forth for my sinnes. I cannot in any wise doubt of the remission of my sinnes, when as it is confirmed by the participation of the price which was.

P R A Y E R X I I I .

*He renders thanks for the sacrament of the
Lords supper.*

How great thanks do I owe unto thee, most high God, for that in the most sacred mystery of the supper, thou dost feed me with the bodie and bloud of thy Sonne! What is there in heaven or in earth of more price and excellency, then that body which is united to thy Sonne personally? What more certaine testimonie and pledge of thy grace can there be, then the precious bloud of thy Sonne poured out for my sinnes, on the altar of the crosse? The very price of my redemption thou bestowedest upon me, that I may have a most certaine testimony of thy grace towards me. As often as I fall through my sinnes from the covenant of baptisme: so often by true repentance, and the savinge use of this supper, I am restored unto it again. It is a sacrament of the new Testament, and it alwayes enriches me with new gifts of the Spirit. In this body life it self dwells, and

Part 2. *Practice of pietie.* *Thanksgiv.*

and therefore it refresheth me, and quickneth me unto everlasting life. By the effusion of this bloud, satisfaction is made for our sinnes: And therefore by the drinking thereof, the remission of my sinnes is confirmed unto me. Christ saith it, Truth it self saith it; *W^osoever shall eat John 6. 54.*
my flesh, and drink my bloud, hath eternall life, and I will raise him up at the last day, that is, to the life of glory. For this is the bread of life which descended from heaven, that whosoever shall eat thereof, may not die, but have everlasting life. It is the eating by faith that Christ so commends, which must needs be added unto the sacramentall eating, that so that which was appointed to life, may be received by us unto life. I come therefore with true faith unto this heavenly banquet, being firmly perswaded, that the body which I eat, was delivered unto death for me, and the bloud which I drink, was poured forth for my sinnes. I cannot in any wise doubt of the remission of my sinnes, when as it is confirmed by the participation of the price which was.

50.

64

was offered for my sinnes. I cannot in any wise doubt of Christ his dwelling in me, when he seals unto me the same by the communion of his body and bloud. I cannot in any wise doubt of the assistance of the holy Spirit, when my infirmity is strengthened with such safegard. I am not afraid of Satans assaults, when as this angelicall food doth make me strong to fight. I am not afraid of the allurements of the flesh, when as this quickning and spirituall food doth corroborate me by the virtue of the Spirit. These taken and drunk do make Christ to dwell in me, and me in Christ. The good shepherd will not suffer the sheep that is fed with his own body and bloud, to be devoured by the infernall wolf: Neither will the power of the Spirit suffer me to be overcome by the weaknessse of the flesh. To thee, O Saviour most benigne, be praise, honour, and thanksgiving, for ever and ever. *Amen.*

Hilar. in
his 3. book
of the Tri-
nitie, page
141.

PRAYER XIII.

He renders thanks to God, for preserving us from sundry evils.

TO thee, O eternall and mercifull God, I render eternall thanks, for that thou hast hitherto preserved me from infinite evils and dangers, and hast kept me safe by the guard of thy holy angels. Thy privative blessings, by which thou dost keep me from evil, are more in number then thy positive, by which thou dost conferre good upon me. As many evils of soul and bodie as I see in others ; so many tokens do I see of thy mercie toward me. For my deliverance from those evils is to be attributed as due onely to thy goodness. How great is the power of the devil ! How great is his subtiltie ! As often therefore as that malignant and most subtil spirit, and our most potent adverarie doth labour to do us any mischief ; so often by the buckler of thy benignity, and by the guard of thy holy angels being protected, I have been able to escape his nets

66

nets. But who can reckon up the treacherous assaults and invasions of the devil? Who can therefore reckon up the riches of thy bounty? When I sleep by night, the eye of thy providence doth watch over me, that the infernall enemy which goeth about like a roring lion, may not be able by his strength and subtilty to oppresse me. When by day Satan by his temptations doth set upon me, the strength of thy right hand doth most bountifully comfort and strengthen me, that the deceitfull tempter may not allure me into his snare. When an innumerable host of evils hangs over my head, thy blessed angels encamp about me like a fiery wall. There is no creature so vile, so weak, and so little, of which I do not stand in danger many wayes. How great and immense a benefit is it therefore, that thy providence doth preserve me safe from them! My soul is prone to sinne, and my bodie to falling: Therefore, O Lord most benigne, my soul thou governest by thy blessed Spirit, and my body by thy angelicall buckler: For

Psal. 34. 7.
Zech. 2. 5.

thou

Part 2. *Practice of piety.* *Thanksgiv.*

thou hast given by angels charge over 67
me to keep me in all my wayes, and to
bear me up with their hands, that I
dash not my foot at any time against a
stone. To thy mercy I attribute it that I
am not consumed. New dangers com-
passee and environ me about every day:
Thy mercy is therefore renewed unto
me every morning: *Thou dost neither* Bsal. 131.4.
slumber nor sleep, O thou faithfull
and watchfull keeper of my soul and
bodie: Thy grace is the shadow on
my right hand, that the noon-tide
rayes of open and violent persecuti-
on strike me not, nor the darknesse of
the night cause me to fall into the se-
cret and hidden snares of the devil.
Thou dost keep my ingresse; thou dost
direct my progresse; thou dost govern
my egresse: For which thy great be-
nefit I will sing praises unto thee for
ever. *Amen.*

P R A Y E R

PRAYER XV.

He renders thanks for the promise of everlasting salvation.

I Render thanks unto thee, heavenly Father, for that thou hast not only given me free remission of my sinnes, and the inward renewing of the Spirit, but also an assured promise of everlasting salvation. How great is thy goodnessse, that to me poore miserable man, and a sinner, having had so often experience of thy mercy, thou hast given boldnesse to hope even after heavenly things, and to conceive an assured hope of habitation in the everlasting mansions of thy heavenly house! The goods of that true and everlasting life are so great, that they cannot be measured; and so many, that they cannot be numbered; So farre extended, that they cannot be termed; and of such price that they cannot be valued. How great therefore is thy goodnessse and bountie to me undeserving wretch, in that thou dost in the prison and work-house of this life, make me blessed in part, with an infal-

Bern. in his 2 serm. of the 7 loaves, p. 181.
Bonavent. in the 7. book of his compend cap. 32

Part 2. Practice of piety. Thanksgiving.

infallible promise of these goods! 69

That I am already saved by hope, Rom.8.24; the Apostle of the truth doth manifest: *And that hope maketh not ashamed* Rom.5.5; it is proved by evident testimonie. Why therefore is the ship of my heart, in which Christ is carried by faith, so often tossed up and down with storms and waves of doubtings? Thou hast given unto me a promise of salvation, O God, thou God of truth: How can I therefore any longer doubt of the certainty and immutabilitie of thy promise? That promise of life comes of thy mere free-will: And therefore it depends not upon the merit of my works. I am by faith as surely ascertained of the benefits promised of thy grace, as I am assured by the sight of mine eyes of those which I alreadie have. Thou feedest me with the bodie and bloud of thy Sonne. Thou sealest me by the inward testimonie of thy Spirit: What more certain testimonie, or more pretious pledge can therer be to confirm unto me the promise of salvation? I find in very deed that thou art with me in the troubles of this present world. Psal.91.15.

70 sent life: How can it otherwise be but that I shall be with thee in that most blessed fellowship of eternall life? If thou bestowest upon me such great things in the poore cottage of this world: How much greater wilt thou bestow in the palace of the heavenly paradise! Whatsoever thing to be hoped for thou hast promised, is as certain unto me, as all those things, which thou hast given me for my use in this world. Thy mercy and truth is strengthened and shall be strengthened over me for ever. Thy mercy did prevent me, and *thy mercy shall follow me*: It prevented me in my justification, and it shall follow me in my glorification: It prevented me that I might live piously, it shall follow me that I may live for ever with thee. Therefore I will praise and sing of thy mercy and truth for ever. *Amen.*

Psal. 23. 6.

Psal. 23. 6.



The third part.

Of Petitions for our selves.

The Argument.

The meditation of our own wants, doth shew that we have of ourselves no manner of spirituall good: And therefore that it becometh us to renounce all confidence in our own strength, and to flee to the aid and succour of Gods mercie, promised unto us through Christ: By this consideration of our manifold wants, our soul is lifted up unto God, and begs of him mortification of the old man, and renovation of the new, which is necessarie for all those that are born again. This renovation consisteth in the conservation & increase of faith, hope, charitie, humilitie, patience, gentelnesse, chasteitie, and the other virtues: And therefore we ought with serious prayer to sue unto God for it. Moreover seeing that daily we are assallied by the flesh, the world and the devil: insomuch that our flesh solliciteth us unto the love of earthly things; the world with hatred, and Satan with his treacheries oppugnes us: We have just cause to pray daily unto the Lord of hosts, who proposeth unto us this battel, and a reward of victory, For contempt of earthly things: For deniall of our selves: For conquest over the world: For comfort in all adversicie, and true tranquillity of the mind: For victorie in tentations, and preservation from the devils treacheries. And to conclude, seeing that the aid and assistance of God in the houre of death, and the day of judgement is most necessary: Therefore we must every day humbly pray for a blessed departure out of this life, and a blessed resurrection unto life everlasting.

PRAYER

P R A Y E R I.

He prayes for mortification of the old man.

Ost holy and most merci-
full God, Father of our
Lord Jesus Christ, through
the fame thy beloved Son
by thy holy Spirit, I humbly
beseech thee, that thou wouldest
be pleased to work in me a dai-
ly mortification of the old man, the
according to the inward man I may

Rom. 7.17 in thee be strengthened. *Sinne dwelleth
in my flesh: But give thou unto me the
strength of the Spirit, that I do not
suffer it to reigne in me. Thou doest*

Rom. 6.12. *Set my secret sinnes before thee in the
light of thy countenance: But set thou
them, I beseech thee, in the light
of my heart, that I may see them
and grieve, and humblye sue unto
thee for pardon. I am not as yet
altogether free from sinne dwelling
in me: But grant, I beseech thee, in
mercie, that I may be free from the
guilt thereof, and from condemna-*

Rom. 7.23. *The law of sinne in my membris
is repugnant unto the law of my
mind which is renewed: But give
unto*

Part 3. *Practices of piety.* petitions

unto me the Spirit of thy grace, that I
may captivate the law of sinne, and
not be captivated by the old flesh.

73

The flesh within me lusteth against Gal. 5. 17.

the spirit, and the spirit against the

flesh. The spirit indeed is ready, but Matt. 26.

the flesh is weak: Grant therefore

^{41.}

unto my spirit the riches of thy

strength and virtue, that it may o-

vercome the evil concupiscentes of

the rebellious flesh. That wherish

Judg. 3. 6.

Dathilah with her allurements doth

daily set upon me: But strengthen

Eph. 3. 16.

thou me by thy Spirit in the inward

man, that at length I may overcome me

not.

O how grievous and hard a

thing is it for a man to fight against

himself, that is, against his flesh!

How difficult and hard a matter is it

for one to overcome a domeslick e-

nemie! Unless in this combate thou

dost arm me with thy heavenly

strength, there is great fear that I

shall be constrained to yield unto

this enemy, by reason of her secret

and hidden treacheries. Press, burn,

launce, mortifie the old man, that I

may escape his fawning deceit and se-

ducement. Grant unto me that I may

S

daily

Petitions.

Gerards daily

part 3.

74. daily die in my self, that by the allurements of the flesh I be not separated from the life that is in Christ. Kindle in my heart the fire of the Spirit, that I may sacrifice unto thee

the beloved sonne of all my evil lusts, and mine own will. *Flesh and bloud cannot inherit the kingdome of God*:

Let them therefore die in me that I be not excluded from the kingdome of heaven. *They that live according to the flesh shall die: But they which by the Spirit do mortifie the deeds of the flesh shall live.*

They that are Christ's, do crucifie the flesh with the lusts thereof: Therefore strike thorow and crucifie my flesh, O Christ, thou that wast upon the altar of the crosse pierced thorow and crucified for me. Amen.

Gal. 5. 24.

PRAYER II.

He prayes for the conseruation and increase of faith.

Thou hast lighted in my heart, thou living and eternall God, the light of saving faith: which I humbly beseech thee, of thy goodness and clemencie, to keep and increase.

Part 3. *Practice of piety.* Petitions.

increase. I often feel weaknesse of 75

faith, I often waver, and am tossed

with storms of doubts and fears:

Therefore I humbly call upon thee

with thy blessed Apostles, that thou Luk. 17.5.

wouldst vouchsafe to increase it. My

heart propounds unto thee a good

word. *Thou wilt not break the bru- Isa. 43. 3.*

sed reed, nor quench the smoking

flax. I carrie my treasure in a vessel 2. Cor. 4.7.

of clay: The torch of faith I bear

about me in a brittle vessel. What

else remains there, but that with seri-

ous prayers and sighs I commend it

unto thy custodie, and daily pray

unto thee for increase of the same?

In the darknesse of this life and pre-

sent world, make me partaker of

the heavenly light of faith. Thy

word is light and life: Grant unto

me of thy mercie that by true faith I

may stick unto thy word, and be

made by thee a sonne of light and

life. Against all the temptations of Sa-

tan, against all oblocutions of the

world, yea against the cogitations

of mine own heart, let the comfort

of thy word prevail in me. One

word of Scripture is of more worth

76 then heaven and earth, in that it is

Luke. 21.

33.

more firm then heaven and earth. Effect in me by thy holy Spirit, that I may firmly believe thy word, and yield my reason and my senses to the obedience of faith. Thy promises are of thy mere free grace, neither do they depend upon the condition of my worth and merits: I may therefore with most assured faith relie upon them, and with my whole heart trust in thy goodness.

Eph. 3. 17. *nestle. By faith Christ dwells and livs*

Gal. 2. 20.

in my heart: Conserve therefore in me the free gift of faith, that my heart may be and always remain the habitacle of Christ. Faith is the seed of all good works, and the foundation of holy life: Conserve therefore, most bountifull Lord, and confirm this in me, that my spirituall harvest, and dwelling, suffer no losse. Strengthen my faith, that it

1. Johns. 4. *may overcome the world, and the*

Matt. 5. 15.

prince of the world: Increase the light thereof, that it may daily cast forth more clear beams outwardly: Conserve it in the midst of the darknesse of death, that it may cast light

light before me to true life. Rule me 77
by thy holy Spirit, that I lose not
this faith by consenting unto the
lusts of the flesh, and taking pleasure
in sinne against my conscience: But
confirm in me that good work which
thou hast begun, that by preseve-
rance of my faith I may obtain the
inheritance of eternall life. *A-*
men.

PRAYER III.

*He prayes for the conservation and increase
of hope.*

Almighty, eternall, and merci-
full God, I beseech thee by the
most sacred wounds of thy Sonne
to uphold in me the prop of sa-
ving hope. Sometimes my heart
doth wave like a ship in the midst
of the sea: But grant thou unto me
the safe and firm *anchor* of im- Heb. 6.19
moveable hope; Still the waves of
tentations and doubts, thou that
art the God of hope, and all con-
folation. As certain and immove-
able as the truth of thy promise is,
so certain may the firmnesse of holy

78 hope be in me, I rest upon thy promises : And thou wilt not leave me destitute of aid. My confidence is in thy bountie : And thou wilt not leave

2. Tim. 1.12. Bern. Serm. 3. of the fragments of the 7. loaves, col. 183. Phil. 1. 9. me destitute of comfort. *I know on whom I have believed, and I am sure that he is able to keep that which is committed unto him by me, against that day.*

I am most certainly persuaded, that thou which hast begun a good work in me, wilt also finish it untill the day of Jesus Christ. There are three things that lift me up when I am prostrate ; that uphold me when I am falling ; that direct me when I am wavering : to wit, thy love in my adoption ; the truth of thy promise ; and thy power in performance. This is the threefold cord, that thou lettest down unto me into this prison, out of my heavenly countrey, that thou mayst lift me up, and draw me unto thee, unto the sight of thy glory. This hope is the anchor of my salvation : This is the way that leadeth unto paradise. The meditation of thy command makes me hope : The meditation of thy goodness suffereth me not to despair of thy

thy mercie: the meditation of mine own frailitie suffers me not to hope and trust in my self, or mine own power and merit. By how much the lesse my hope is fastened on these frail and fluxible sands of present goods and humane aid: by so much the more solidly and certainly it is established upon the firm and immovable rock of thy promise, and celestiall things. Inite my heart unto thee, that I may altogether withdraw my self from the world, and cleave unto thee with all my heart. Unto thee I flee, as unto the throne of grace, and altar of mercie, Heb. 4. 12. and ark of the covenant, and sanctuary of libertie, and the rock of my strength, and horn of my salvation. Psal. 18. 24. In me there is nothing but sinne, death, and condemnation: In thee there is nothing but righteousness, life, health, and consolation. I despair therefore in my self, and I hope in thee: I am dashed in pieces of my self, and I am raised up by thee. Let tribulations be multiplied, so that thy quickening consolations be present unto me, and erect my hope. Tribu- Rom. 5. 3. lation.

80. *L*ation worketh patience; and patience, ex-
 perience; and experience, hope; and hope
 maketh not ashamed. *In thee, O Lord,*
psal. 31. 1. *do I put my trust, let me never be con-*
founded. Amen.

PRAYER. IIII.

He prayes for the conservation and increase of
charitie.

s. John 4.8. **E**ternall and mercifull God, who
 art charitie and love it self, grant
 unto me the riches of true and spiri-
 tuall love. My heart is cold, my
 heart is earthly: O thou that art fire,
 O thou that art love it self, kindle me.
 My heart is hard and stony: O thou
 that art the rock, O thou that art
 love it self, soften me. My heart is
 full of thorns and thistles of anger
 and hatred: O most gracious Fa-
 ther, O thou that art love it
 self, weed me. *I will love thee, O*
psal. 18.1,2. *Lord my strength, my rock, and my*
tower of defense, my deliverer, my
God, my buckler, and the horn of my
salvation. Whatsoever I see in the
 creatures either good or excellent,
 all that I find in thee, who art the
 chief

chief good, more abundant and excellent. I will love thee therefore with all my heart above all things, in whom I know there is such plenty & excellency of all good. It is so much the better for me, by how much the more I come unto thee, then whom there is nothing better: But I will come unto thee not walking on the feet of my body, but loving thee with the affection of my heart. If I desire beauty, thou art the most beautifull of all: If I desire wisdom, thou art the wisest of all: If I desire riches thou art the richest of all: If I desire power, thou art the most pow-erfull of all: If I desire strength, thou art the strongest of all: If I desire honour, thou art the most glori-ous of all. Thou didst love me from eternity: I will therefore love thee again unto eternity. Thou didst love me in giving thy self for me: I will love thee again in rendring my self up- wholly unto thee. Let my heart be set on fire; let every creature seem vile unto me: Do thou onely be-come sweet unto my soul. It was thy will that the humane nature should

82 be united unto thy Sonne by an unseparable union: How much more is it fit that my heart be joyned unto thee by an unseparable bond of love? A divine love drew thy Sonne from heaven to earth, tyed him to a pillar to be whipt, and fastened him to the crosse to be crucified: Should not as fervent a flame of love lift up my heart from earth to heaven, and bind me to thee the chief good, and that unseparably? I should offer much injurie unto thee and unto my self, if I should love terrene, vile, and mean things, when thou hast so much honoured me, and given me such large promises, to the end I might love thee. From this love of thee let there arise in my heart a

John 14.15. sincere love of my neighbour. Who.

1. John 4.20 soever loveth thee (O thou chief good) keepeth also thy commandments: seeing that the doing of the work is the triall of love. Wherefore

seeing that thou hast commanded us

1. John 4.20 to love our neighbours, therefore no man loves thee sincerely, which payeth not unto his neighbour the debt of love. Whatsoever my neighbour is,

he

he was so dear unto thee, that thou didst wonderfully create him, mercifully redeem him, and graciously call him to the fellowship of thy kingdom: In thee therefore and for thee I ought to love my neighbour, whom I see to be raised by thy grace and mercy to such an height of glory. Strengthen and increase in me this true and sincere love, thou that art love eternall and unchangeable.

Amen.

P R A Y E R V.

He prayer for the conservation and increase of humility.

Almighty and mercifull God, which art a severe hater of all pride, grant that I may be the rose of charity and the violet of humilitie: that I may by my deeds of charitie cast forth a good and fragrant smell, and think humbly of my self in my heart. What am I, Lord, in thy sight? Dust, ashes, a shadow, nothing. Wherefore seeing that I am nothing in thy sight, grant that I may seem to my self nothing in mine own sight. Keep down that swelling

pricee

84

pride that was born together with my heart, that I may receive the dew of thy heavenly grace: For the streams of thy grace do not flow upwards to the high mountains, but are carried downwards to the low valleys of the humble heart. There is nothing at all mine but infirmitie and iniquitie: Whatsoever good thing there is in me, it descends from the fountain of thy goodness unto me. Therefore I can challenge no good unto my self, seeing that there is nothing properly mine. By how much the more I think highly of thee: By so much the more I think basely of my self. Farre be it from me, most gracious Lord, farre be it from me, to be proud of thy blessings, and in respect of them to despise others. The treasures of thy riches thou didst depose in the ches of my heart, as many and as great as it pleased thee: God forbid that I should attribute them unto mine own worth, and ascribe them unto my self. Thou didst kindle in my heart, by thy Spirit, the fire of piety and love: Grant, I beseech thee, that I may cover it with the ashes of humilitie.

militie. How little is the honour that by man is given unto man ! How little is the praise wherewith man is graced by man ! But he, O most mighty Creatour, is great indeed, that is great with thee. He that pleaseth thee, pleaseth the true prizer of things: But no man pleaseth thee, unless he displease himself. Thou art the life of my life: Thou art the soul of my soul: I therefore resigne my life and soul into thy hands, and with an humble heart cleave fast unto thee. Let thy highnesse look upon my lowlinesse: Let thy loftinesse look upon my basenesse. Alas ! why do I so desire to be extolled in the world, seeing that there is nothing in the world to be desired? Why do I so much lift up my self, when as the yoke of sinne doth so keep me down? Let the goad of thy godly fear prick my heart, lest it die of the most dangerous disease of spirituall tumour. Let my sinnes which are innumerable be alwayes in my sight. As for my good works, let them be buried in oblivion. Let the remembrance of my sinnes make me more sorrowful.

psal. 113.74

86

sorrowfull, then the glory of any work that I do, seemingly good, but indeed unclean and imperfect, merry and joyfull. In thee alone do I rejoice and glory, who art my joy and my glory for ever. *Amen.*

PRAYER VI.

He prayes for the gift and increase of patience.

A Lmighty, eternall, and merciful God, with humble sighs I implore thy grace, that thou wilt grant unto me true and sincere patience. My flesh coveteth after things pleasing unto it, that is, soft and carnall, and refuseth patiently to endure things contrary. I beseech thee powerfully to reppresse in me this desire of the flesh, and underprop my weaknesse with the power of patience. O Christ Jesu, thou doctour of patience and obedience, furnish me within with thy holy Spirit, that I may learn of thee to renounce mine own will, and patiently to bear the crosse that is laid upon me. Thou enduredst for me things more grievous then thou layest upon me: and I have deserved.

Part 3. Practice of pietie. Petitions.

served more grievous punishments 87

then thou inflictest. Thou didst bear
the crown of thorns, and the burden
of the crosse; thou didst sweat bloud;
thou didst *tread the wine-prese* for me: Isa. 63.3.

Why therefore should I refuse with
patience to endure such small suffer-
ings and afflictions? Why should I be
loth to be made conformable unto
thy sorrowfull image in this life?

Thou didst *drink of the brook of pas.* Psal. 110.7.

sions in the way. Why then should
I deny to drink a small draught
out of the cup of the crosse? I have
by my sinnes deserved eternall pu-
nishments: and why should not I
suffer a little in this world a fatterly
correction? *Those that thou from* Rom. 8.29.
eternitie, before the foundations of
the world were laid, didst foreknow,
thou hast decreed that they should be
made conformable unto the image of
thy Sonne in the time of this life.
Therefore If I should not endure pa-
tiently this conformitie by the crosse,
I should despise thy holy and eternall
counsel concerning my salvation:
which farre be from me thy un-
worthy servant! it is for triall and
not

88. not for denial that thou dost so ex-
crease me with sundry calamities. As
much of the crosse and tribulation as
thou layest upon me, so much light
and consolation dost thou conferre
upon me; neither is my chastisement
increased so much as my reward is.

Rom.8.18. *The sufferings of this life are not worthy
of that heavenly consolation which
thou sendest in this life, and that hea-
venly glory which thou promisest in
the life to come.* I know that thou art

Psal.91.15. *with me in trouble: Why therefore
should I not rejoice rather for the
presence of thy grace, then be sor-
rowfull for the burden of the crosse
that is laid upon me? Lead me which
way thou wilt, thou best Master and
Teacher, through thorns and bushes I
wilt follow thee; onely do thou draw
me, and make me able to follow thee.
I submit my head to be crowned with
thorns, being fully perswaded that
thou wilt hereafter crown me with
an everlasting crown of glory. Amen.*

PRAYER VI.

He prayes for the gift and increase of gentle-
nesse and meeknesse.

O Most gracious Lord, that dost so lovingly and kindly invite us to repentance, and with such long patience dost wait for our conversion <sup>to give unto me the riches of long-
suffering and meeknesse.</sup> The fire of anger doth flame in my heart, as often as I receive the least detriment from my neighbour. Therefore I humbly pray thee, that by thy Spirit thou wouldest mortifie this sinfull affection of my flesh. What hard words, and harder blows, and most hard punishments did thy beloved Sonne endure for me! Who when he was re-
proched, reproached not again, but re-
ferred all to him that judgeth all things most righteously. What pride is this therefore, and stubbornnesse in me, that I miserable and mortall dust of the earth, and ashes, cannot endure a rough word, and overcome with meeknesse of heart the offense given me by my neighbour! Learn of me, O learn of me, ^{Gen. 18, 27.} ^{Mat. 12,} ^{29.} for

20. for I am meek and humble in heart; thou cryest out, O Christ. Receive me, receive me, with sighs I humbly intreat thee, into that practick school of thy Spirit, that I may learn there's true meeknesse. With what grievous and divers sinnes do I offend thee, most gracious Father, whose daily pardon I stand in need of! Why therefore do I, being a man, harbour anger against man, and presume to ask pardon of thee, who art Lord of heaven and earth? Were it not absurd for me to take no pitie upon man that is like unto my self, and to ask of thee, Lord, remission of my sinnes? Unless I shall remit unto my neighbour his offenses, neither can I hope for remission of my sinnes. Therefore, most gracious Lord, that art of much mercie and long-suffering, give unto me the spirit of patience and meeknes, that I do not presently conceive anger when my neighbour offendeth me, but that I may shun it, as the enemie of my soul: or if it steal upon me unawares, Eph. 4. 26. that I may presently lay it aside. Let not the sunne go down upon my wrath, left

Ecclesiastes 28.

2.

Matt. 8. 35.

3.

Eph. 4. 26.

4.

lest it depart as a witness against me: Let not sleep seise upon me whilst I am angry, lest he deliver me in my anger to death his sister. If I desire to take revenge of mine enemy, why do not I set my self against mine anger, which is my greatest and most hurtfull enemy, seeing that it kills the soul and makes me subject to eternall death? Set a watch before my mouth, and give me prudence to govern the actions of my life, that I offend not my neighbour either in word or deed. Grant that I may be unto my neighbour by the fragrant smell of my virtues a sweet fenting rose; and not by offenses and detractions a pricking thorn. Grant good Jesu, that I may insist in the footsteps of thy meeknesse, and with a sincere heart love my neighbour. *Amen.*

P R A Y E R VIII.

He prayes for the gift and increase of chastitie.

H Oly God, thou which art a lover of modestie and chastitie, and a severe hater of filthinesse

92 thineesse and lust, for Christ his sake
the most chaste Bridegroom of my
soul, I intreat thee to work and in-
crease in me true chasteitie inward and
outward of the soul and of the body,
of the spirit and of the flesh: and
contrariwise to extinguish the fire of
evil concupisence that is in my
heart. Let the holy fear of thee
wound my flesh that it rush not
headlong into the fire of lust. Let the
celestiall love carrie my soul up unto
thee, that it cleave not through in-
ordinate love unto the unsavourie
things of the world. Showre down
upon me the streams of thy heavenly
grace, that the flames of concupi-
scence may thereby be extinguished
as fiery darts are in the water. My
soul was created after thine image and
repaired again by Christ: I should
offer great injurie unto thee there-
fore, my Creatour and Redeemer,
and unto my self also, if I should be-
black the beautifull face of my soul
with the smoke & stains of dishonesty.

Ephes.3.7.love. Christ dwelleth in my heart:
I.Cor.3.16. The hgly Ghost dwelleth in my heart:
Let him therefore replenish me with
the

Part 3. *Practice of piety.* Petitiones

the power of his grace, and the larges-
ges of his spirituall gifts, that I may
be *holy in spirit, and holy in body,* I. Cor. 7.
Without holiness no man shall see ³⁴
thee, who art the most pure light. As
much therefore as thy beautifull vi-
sion is to be loved and desired, so de-
testable and odious let the decrease
and losse of chasteitie be unto me.

The holy Spirit is made sorrowfull Eph. 4. 30,
with the sparks of filthy speeches :
How much more then with the fla-
ming fire of lust ! The very appetite
of lust is full of anxiety and folly :
The act is full of abomination and
ignominie : And the end is full of re-
pentance and shame. The heat there-
of ascendeth up into heaven, and the
stink thereof descendeth even unto
Hell : Why therefore should I open
the doore of my soul to this most filthy
enemie, and receive him even into the
inward chamber of my heart ? Give
unto me, thou God of holines and for-
titude, thou Lord of hosts, give unto
me the strength of the Spirit, that I
may overcome that enemie, which
within me fighteth against me :
Grant unto me that I may not onely
abstein

Bernard,
of conversi-
on, chap. 2.

94 abstain from unlawfull embracings, and outward acts of filthinesse, but also that I may be freed from the inward flames and desires thereof: seeing that thou dost not onely require a pure body, but also a pure heart, and dost behold with thy most pure eyes not onely the outwards, but the inwards also. Crucifie in me, O Christ, thou which wast crucified for me, my flesh and the concupiscence thereof, I beseech thee.

PRAYER IX.

He prayes for contempt of earthly
things.

H Oly God, heavenly Father, I call upon thee through thy beloved Sonne, that by thy holy Spirit thou wouldest withdraw my heart from earthly things, and lift it up unto the desire of heavenly things. As fire by nature doth tend upwards: so let the spirituall fire of loue and devotion kindled in my heart, tend to heavenly things. What are these earthly things? They are more brittle then glasse, more moveable then *Euripus*, more changeable then the windes. I were

were a fool therefore, if I should set

95.

my heart upon them, and seek rest for my soul in them. We must leave all earthly things when we die, though it be against our wills: Grant therefore that with a free and voluntary affection of the heart, I may first forsake them. Mortifie in me the love of the world, that the holy love of thee may increase in me. Preserve me by the aid of thy holy Spirit, that I settle not my love on this world, lest my heart become worldly. *The figure of this world passeth away*, ^{1 Cor. 3. 1.} the momentary glorie thereof passeth away: the dissolution both of heaven and earth is at hand: Bend my heart therefore, that I may become a lover of the life that lasteth for ever, and not of this world which soon fleeth away. *Whatsoever is in this world*, ^{1. John 2. 16.} *is concupisence of the flesh, concupis-
cence of the eyes, and pride of life*: But how vain a thing is it to love the concupisence of the flesh! How dangerous a thing is it to satisfie the concupisence of the eyes! How hartfull a thing is it to make choice of the pride of life! He cannot truly

love

96. love Christ, which is the heavenly bread of life, that is full with the

Luke 15. earthly huske of the swine. He can-
16.

not freely flie up to God, whose heart is held captive with the love of this world. The love of God cannot enter in there, where the heart is full with the love of this world. Quench in me therefore, O God, my love, the desire of earthly things: Take from me this bond of the world, & searne in the celestial: my heart, that I may love thee with sincere love, and cleave unto

I. John 2. thee with a perfect heart. Alas! Why should I love those things which are in the world, seeing that they can not satisfie my soul which was created for eternitie, nor recompensie again love for love? Him shall my soul love, with whom she shall dwel for ever. Whither will I send before the desires of my heart, where eternall glory is prepared for me.

Matt. 6. 21. Where my treasure is, there shall my heart be also.

Psal. 55. 6. Give unto me the wings of a dove, that I may flie on high unto thee, and hide my self in the hole of the rock: lest the hell-hunter

catch

catch me in the snare of this worldly love, and draw my soul again to earthly things: Let all the world wax bitter unto me, that Christ alone may become sweet unto my soul.

Amen, *He prayes for denial of himself.*

PRAYER X.

He prayes for denial of himself.

O Jesu Christ, Sonne of the living God, which proclaimest in thy word, *Whosoever will be my disciple, Matt.16.24 let him denie himself, take up his crosses, and follow me:* I intreat thee by thy most precious death and passion, to perfect in me that denial of my self which thou requirest. I know it is easier to forsake all other creatures, than for a man to deny himself. That which I cannot therefore in my self perfect, perfect thou in me, I beseech thee. Let the desires of mine own will keep silence, that I may hearken unto thy divine oracles. Let the rootie strings of the love of my self be rooted out of my heart, that the most sweet plants of divine love may grow in me. Let me die wholly unto my self,

98 self, and mine own concupisces, that I may live wholly unto thee, and thy will. My will is changeable and moveable, wandring and unconstant : Grant therefore that I may submit my will to thy will, and cleave inseparably unto thee, who art alone the immutable and eternall good. Then do divine virtues grow in us, when naturall strength decayes in us : Then at length are our works done in God, when our own will is mortified in us : Then are we truly in God, and live in him, when we are annihilated and made nothing in our selves. Therefore, O thou true life, mortifie in me mine own will, that I may begin truly to live unto thee. Whatsoever in us ought to be approved, and please God, must from him descend upon us : Therefore, to God alone must all good be ascribed, and to him must we leave that which is his own. Whatsoever doth shine and glitter in us, doth come from the eternall and immutable light, which lighteneth the naturall darkness of our minds. *Let our light therefore so shine before men, not that*

that we our selves, but that God may thereby be glorified. O Christ, thou which art the true light, kindle this light of true knowledge in my mind. O Christ, thou which art the true glory of thy Father work in my heart this abnegation of mine own honour. It is better for me in thee, then in my self : Where I am not, there am I most happy. My infirmity desires to be strengthened by thy virtue : my nothing looketh up unto thy being. Let *thy holy will be done* Matt. 6. 10. in the earth of my flesh, that thy heavenly kingdome may come into my soul. Mortifie in me the love of my self, and of mine own honour, that it may not hinder the coming of thy heavenly kingdome. If it be the totall good of mankind to love God ; then it must needs be the totall evil to love himself. If it be the nature and propertie of the true good, to communicate it self : then surely mans love of himself must needs be a great evil ; because he challengeth his own and others good unto himself. If all glory be due unto God alone, then is it sacrilege to challenge honour ;

98 self, and mine own concupiscentes, that I may live wholly unto thee, and thy will. My will is changeable and moveable, wandring and unconstant : Grant therefore that I may submit my will to thy will, and cleave inseparably unto thee, who art alone the immutable and eternall good. Then do divine virtues grow in us, when naturall strength decayes in us : Then at length are our works done in God, when our own will is mortified in us : Then are we truly in God, and live in him, when we are annihilated and made nothing in our selves. Therefore, O thou true life, mortifie in me mine own will, that I may begin truly to live unto thee. Whatsoever in us ought to be approved, and please God, must from him descend upon us : Therefore, to God alone must all good be ascribed, and to him must we leave that which is his own. Whatsoever doth shine and glitter in us, doth come from the eternall and immutable light, which lighteneth the naturall darkness of our minds. *Let our light therefore so shine before men, that*

that we our selves, but that God may thereby be glorified. O Christ, thou which art the true light, kindle this light of true knowledge in my mind. O Christ, thou which art the true glory of thy Father work in my heart this abnegation of mine own honour. It is better for me in thee, then in my self : Where I am not, there am I most happy. My infirmity desires to be strengthened by thy virtue : my nothing looketh up unto thy being. Let *thy holy will be done* Matt. 6.1. in the earth of my flesh, that thy heavenly kingdome may come into my soul. Mortifie in me the love of my self, and of mine own honour, that it may not hinder the coming of thy heavenly kingdome. If it be the totall good of mankind to love God ; then it must needs be the totall evil to love himself. If it be the nature and propertie of the true good, to communicate it self : then surely mans love of himself must needs be a great evil ; because he challengeth his own and others good unto himself. If all glory be due unto God alone, then is it sacrilege to challenge

T 2 honour;

103 honour ; for he that challengeth it
challengeth that which is another.
Extinguish in me this love of my
self and mine honour, O Christ blessed
for ever. *Amen.*

PRAYER XL

He prayeth for conquest over the world.

A Lmightie, eternall, and mercifull God, Father of our Lord
Jesus Christ, give unto me the grace
of thy holy Spirit, that I may get
the conquest over all the tentati-
ons of the world. The world sets
upon me with hatred, flattery, and
perverse examples : Teach me to
contemne the hatred of the world,
to decline her allurement, and to
shun the imitation of evilexamples.
What can the world with her ha-
tred do against me, if thy grace like
a bucklor protect me ? What shall
it hurt me though all men should
persecute me with battled, if thou
my God dost embrace me with
love ? Again, what shall it profit me,
though all men should love me, if
the fury of thine anger shall pursue
me ?

part 3. *Practice of piety.* petitions.

me? The world passeth away, the hatred of the world passeth away: But the grace of God alone endureth for ever. Remove therefore, O God, out of my heart that inordinate fear, that I be not afraid of the hatred and persecution of the world: But ingraff in my soul a full confidence, and an ardent heat of the spirit, that I may learn to contemne all worldly things, because they are transitory clouds. *Why should I be afraid* Mat. 10.28
of them that kill the body, but cannot kill the soul? I will rather reverence and fear him that is able to cast not only the body, but the soul also into the everlasting fire of hell. *Our faith* 1. John 5.4
is the victorie that overcometh the world: For by faith we have an eye unto the joyes to come, that so we may with patience endure these present sorrows. By faith we relie upon the divine goodnesse, that so we may abide humane hatred. Neither doth the world assault me on the left hand only with her hatred, but on the right hand also she laboureth to ensnare me with her fawning allurements. She hath a

102. sting in her tail, but she hath a smooth face. Grant unto me therefore, O Christ, a taste of the sweetnesse of the heavenly joy, that I may lose the taste of earthly things. The taste of my soul is corrupt, and coveteth after earthly things; and the contempt of the worlds allurements doth seem bitter unto it: But thou, the true prizer of things, hast taught me to lothe the enticements of the world; and wouldst have my soul to soar aloft after heavenly things. Turn away therefore, O turn away my heart from the allurements of the world, that being turned unto thee, it may enjoy the true and spirituall delights. What have these things profited the lovers of the world after death, to wit, Vain glory, short pleasure, slender power? What hath the momentanie pleasure of the flesh, and store of false riches profited? Where are they now, that not many dayes ago were here with us? There remains nothing of them but ashes and worms. They did eat and drink being secure, they passed their life being

ing made drunk with carnall pleasure: 103
 But now their flesh is here given to
 the worms for meat, and their soul
 is there tormented in everlasting fire.
 All their glorie is fallen like the flow-
 er, and like grasse withered. Suffer
 me not, O God, to follow their steps,
 lest that I come to the same term of
 misery: But by the victory of the
 world lead me unto the crown of
 celestiall glory. *Amen.*

PRAYER XII.

*He prayes for consolation in aduersitie, and for
 the true rest of the soul.*

Most gracious Father, God of all 2. Cor. 1. 3.
 hope and *consolation*, grant unto me in all adversities thy quickning
 consolation, and the true rest of the
 soul. I feel much straitnesse in my
 heart: *But thy consolation shall make* Psal. 94. 19.
 glad my soul. Vain and unprofitable
 is all the comfort of the world: in thee
 alone is the strength and support of
 my soul. The weight of divers ca-
 lamities presseth me sore: But thy
 inward speaking unto me, and thy
 consolation maketh it light. No

104 creature can make me so sorrowfull, but thou canst make me much more glad by the spirit of gladnesse. No adversities can so straiten my heart, but thy grace can much more enlarge it. The fiery heat of sundry calamities doth torment me: But the tast of thy sweetnesse doth refresh me. Rivers of ~~tears~~ distill from mine *eyes*: But thy most bountifull hand doth ~~wipe them~~ away. As thou didst shew thy loving countenance to *Stephen* the first Martyr, even in the very heat when his enemies stoned him: So vouchsafe to give unto me in all adversities the joy of thy comfort. As in the most grievous agonie of death, thou didst send an angel unto thy Sonne to comfort him: So in this my wrestling send, I beseech thee, thy holy Spirit to uphold me. Without thy support I fall down under the burden of the crosse: Without thy help by the assault of sundry adversities I am cast down flat. Extinguish in me the love of the world and of the creatures: so shall not the calamities of this world, nor the changeableness of

Luke 23.
43.

Part 3. *Practice of pietie.* Petitions.

of the creatures bring any bitternesse 105.

unto me. He that with all his heart doth cleave unto the world and to the creatures, can never be made partaker of the true and eternall rest; for all terrestriall things are subject to continuall alterations and changes: But whosoever doth not cleave unto the present goods of this life with an inordinate desire, he will not be grieved much for the losse of the same.

Poure out, O God, poure out of my heart the love of the world, that the celestiall *Elishe* may poure into the *widows* pitcher, that is, into my soul 1 Kings 17.3 devoid of earthly comfort, the oyl of celestiall joy. Let all earthly things be troubled, and changed, and turned upside down: Yet notwithstanding thou art the immovable foundation and most firm *rock of my heart*. Can Psal. 73.28. a poore and weak creature disturb the quiet of my soul, which I possesse in thee my Creatour sure and immovable? Can the waves of the world, that in most unquiet sea, cast down the rock of my heart, which is fixt in thee the chief and immutable good?

No: For thy peace passeth all understanding Phil. 4.7.

106 understanding, and overcometh the invasion of all adversities. Which inward peace, most bountifull Father, I beg at thy hands with most humble sighs. *Amen.*

PRAYER XIII.

He prayes for victory in temptations, and deliverance from the devils treacheries, and invasions.

BE present unto me, thou God of Zebaoth, thou God of strength and mercy, that I yield not unto the temptations and invasions of Satan: but being safe by thy guard, and up-holden by thy aid, I may become 2. Cor. 7.5. at length the conquerour. *Within are fears, without are fights:* For within the devil doth wound my soul with venomous and fiery dart of temptations: Without he wearis me with sundry adversities, and a thousand kinds of treacheries. He is a serpent for his subtilitie and fallacie, a lion for his violence and invasion, a dragon for his cruetie and oppression. He attempted to assault the very captain of the heavenly host: And will he spare me

me a common souldier? He did not doubt to set himself in opposition against the very head: And what wonder then if he go about to overthrow a weak member of the mysticall body? There is no power in me to withstand him being strong and armed: There is no wisdome in me to escape the snares and gins of this enginier, that hath a thousand stratagemes. To thee therefore with humble sighs do I betake my self, whose power cannot be termed, and whose wisdome cannot be numbered. Be present with me, O Christ, thou which art the most strong *Lion of the tribe of Judah*, ^{Rev.5.5.} that in thee and through thee I may be able to get the conquest over that lion of hell. Thou hast fought and overcome for me: Fight likewise and overcome in me, that thy strength ^{2. Cor.13.9. 10.} may be perfect ^{ed in my weakeſſe.} Enlighten the eyes of my mind, that I may discern the treacheries Of Satan. Direct my feet that I may escape his hidden snares. Let the victory in temptation be a testimonie unto my heart of my heavenly regeneration. Let ^{the}

108 the presence of thy grace confirm unto me the promise of victory. Furnish me and arm me with the strength of thy fortitude, that in this combat I may be able to stand, and hereafter 1.2.6.3. judge him, of whom I am now oppugned. The more in number, and the more dangerous the treacherous assaults of this enemy are, the more ardently do I flee unto the aid of thy mercy. One while he inspires into me the unsatiable desire of earthly things, that having bound me in the fetters of avarice, he may lead me out of the way of righteousness. Another while he inflames me with the fire of anger, that my heart may burn within me, till I have done my neighbour some mischief. Another while he solicits me to lust, and the love of pleasures. Another while he suggests into my mind envie and ambition. Before he precipitates and throws me headlong into sinne, he perswades me it is lighter then the aire, or a feather, or an autumn leaf; and this is to make me secure: And when he hath precipitated me into sin; then he tells me it is greater then the

the universe of heaven and earth,
and more weightie then the balance
of Gods mercy; and this is to make
me despair. These so many and so
great and treacherous assaults and fal-
lacies I cannot foresee: How much
lesse then shall I be able of my selfe to
escape them? Unto thee therefore do
I flee, who art my strength, and the
rock of my fortitude for ever. *Amen.*

PRAYER XIV.

*He prays for a blessed departure out of this
life, and for a blessed resurrection unto life
everlasting.*

O Jesu Christ, Sonne of the ever-
living God, thou that wast cru-
cified and raised up again for us, thou
that didst destroy our death by thy
resurrection a blessed resurrection for
us unto life everlasting: I worship
thee, I pray unto thee with my
whole heart, the onely true God, to-
gether with the Father and the holy
Spirit, to grant unto me a happy
egresse out of them iseries of this life,
and a blessed ingresse in the resur-
rection,

110 rection, and in the day of judgement unto life everlasting. I know that *Heb.9.27.* there is an appointed term of my life in thy divine determination, and that after death follows judgement. Be present with me in the houre of death, thou that sufferedst death for me on the crosse: Protect me in the day of judgement thou that wast for me unjustly condemned. When the *2.Cor.5.1.* tabernacle of this my earthly house shall be dissolved, lead my soul into an habitation in my heavenly coun-
try. When mine eyes shall be dark-
ned in the agony of death, kindle in my heart the light of saving faith. When my ears shall be stopped in the houre of death, speak unto me inwardly by thy Spirit, and com-
fort me. When a cold sweat doth come forth out of my dying mem-
bers, make me to remember thy *Luke 22.44* bloody sweat, which is a sufficient ransome for my sinnes, and a defen-
sive-remedie for me against death. In thy sweat there appeareth fervency, in thy bloud a price, and in the run-
ning down thereof sufficiency. When my speech shall begin to fail me in
that

that last agonie, grant that I may
sigh unto thee by the grace of thy
holy Spirit. When those extreme
distresses seize upon my heart, be
thou present with me by the conso-
lation and help of thy quickning
grace, and take me into thy charge
and tuition when all other creatures
denie me aid. Grant unto me that I
may patiently endure all horrores
and troubles: and bring my soul at
length out of this prison. I beseech
thee by thy most sacred wounds
which thou enduredst in thy passion
upon the croſſe for me, to grant unto
me that I may be able to quench the ^{Eph. 6. 16;}
fiery darts of Satan, wherewith he
doth strike at me in the houre of
death. I beseech thee by those most
bitter torments which thou suffer-
edst, that I may be able to endure
and overcome all the violent invasi-
ons of the infernall powers. Let my
last word in this life be the same with
which thou didſt consummate all up-
on the croſſe: and receive my soul, ^{Luke 23. 46.}
which thou haſt redeemed with so
dear a price, when I ſhall commend
it into thy hands. Let a blessed resur-
rection

112

rection follow a blessed death: In that great day of thy severe judgement, deliver me from that cruel sentence, thou which in my life didst with thy ready help protect me. Let my *sinnes* be covered with the shadow of thy grace, and *overwhelmed in the bottom of the sea*. Let my *soul be bound up in the bundle of the living*, that with all the elect I may come into the fellowship of everlasting joy. *Amen.*

Psal 32. 1.

Mic, 7. 19.

I. Sam. 25.

29.

The

The fourth part.

Of Supplications for others.

The Argument.

The meditation of our neighbour's manners and indis-
pences, concerns the continuall good and welfare of the
church and common wealth, and makes us look upon
their miseries as our own. This is the fruit of true
and sincere charity, which binds us altogether into
the mysticall body, under one head, which is Christ's;
and commands unto us a serious care of the whole
Church, and of all the particular members thereof.
There is not a true member of the body, which labours
not, as much as doth it selfe, to preserve the safetye the
whole structure of the body: There is not a true mem-
ber of the body, which suffers not with a fellow-mem-
ber that suffereth. And the same reason is of force in
the mysticall body of Christ. Whosoever therefore is a
true and a living member of the Christian Church, let
him daily Pray for the conservation of this world:
for pastors and people: For magistrates and sub-
jects: and for the Ecconomicall and houſhold e-
state. For these are those three Hierarchies and body
magistrates, appointed by God for the safetye and pre-
servation of this life, and for the propagation and in-
crease of the heavenly kingdom. Let him pray also
for his kinsfolks and his benefactours, to whom he
may acknowledge himselfe to be bound in some speciall
kind of duty. Let him pray for his enemies and per-
secutors, and seriously desire their conversion and
salvation. Let him pray likewise for all those that
are afflicted, and in miserie, and shew himselfe to be
moved with a fellow-feeling of their calamities.

PRAYERS

P R A Y E R I.

He prayes for the conservation and continuall
of the word, and for the propagation and in-
crease of the Church.

Almighty, eternall, and
mercifull God, Father of
our Lord Jesus Christ,
that by thy holy Spirit
dost gather thy Church out of man-
kind, and in it dost keep the heavenly
doctrine committed unto it: In
humilitie I adore and worship thee,
and pray unto thee, that thou would-
est be pleased to continue unto us the
saving doctrine of thy word inviol-
ble, and every day propagate and in-
large the bounds of thy Church.
Thou hast of thine infinite mer-
cifull lighted unto us that were in the
darknesse of this world the light of
thy word: Suffer not therefore the
clouds of humane traditions to ex-
tinguish it, or to obscure it. Thou
hast given unto us thy word for the
wholesome meat of our souls: Suffer
it not therefore by the delusion of
the devil and the corruption of men,
to be turned into poyson. Mortal

in us the sinfull lusts of the flesh, that thirsteth after earthly things; that so we may tast the spirituall delicates of thy word which is that heavenly Manna: No man can feel the sweetnesse thereof, but he that will tast: and no man can tast, whose palate is corrupted with abundance of worldly delights. Thy word is the word of spirie and life, of light and grace. Take away therefore the carnall affections, and the corrupt senses of our hearts; that it may shine to us within, and be a light to lead us unto the light of everlasting life. From the light of thy word let there arise in our hearts the light of saving faith, that *in thy light we may* Psal. 36.9. *see light*, in the light of thy word the light of thy Sonne. As in the old time that heavenly Manna descended in the wildernes with a wholesome dew: So likewise by the hearing of thy word let our hearts be filled with the fire of the Spirit, that our cold and lukewarm flesh may be excited, and may be tempred against the boilings of sinfull lusts. Let the seed of thy word take deep root in our hearts,

116 hearts, that by the dew of thy holie
Spirit watering it, it may bring forth
wholefome fruit, and plentifull in-
crease like standing-corn. PROTEC-

Psal. 80. 15. O Lord, the *vineyard* of thy Church
I sa. 5. 3. in which thy word is as seed scatter-
ed, and fruit is gathered unto ever-
lasting life. Set an hedge of angles
call guard round about it, that the
wild boars and the foxes break
not down : the wild boars by vi-
olent persecutions, and the foxes by
fraudulent delusions: Erect up in
an high tower of thy fatherly pro-
vidence, that by thy custodie it may
be free from all devestation. But
thou shalst at any time think good to
preffe the grapes of this vineyard to
the preffe of the crosse, and of the
lamities, let them be ripened first by
the heat of thy grace ; that they may
yield the most delicious fruits of
faith and patience. Whatsoever is
put into the root of the vine is con-
verted in the grapes into the most
sweet liquor of wine : Grant, I be-
seeche thee, that whatsoever shall
happen unto us in this life, whether
scottings, persecutions, praises, or
what-

whatsoever else, our soul may turn
into the wine of faith, hope, and
charitie, and into the fruit of pa-
tience and humilitie. Out of this mi-
litant Church translate us at length
into the Church triumphant: And let
this tabernacle of clay be changed
into that most beautifull and ever-
lasting temple of the heavenly Jerusa-
lem. *amen.*

117

PLA.TER. II.

He supplicates for pastors and their hearers.

O Jesu Christ, Sonne of the li-
ving God, our alone Mediator
and Redemer, who being exalted at
the right hand of the Father, doſt
feed *pastors and teachers* of thy word, Eph. 4. 11.
by whose ministracie shouſt doſt ga-
ther together unto thee thy Church
amongſt us: I humbly intreat thee,
the onely true God, together with
the Father and the holy Spirit, to go-
verne theſe thy ministers in the way
of truth, and to turn the hearts of
their hearers unto the true obedience
of the faith. There is no State or
condition of men that is more
ſubject to the hatred and treacher-
ties

118 ties of Satan, then the ministers of thy word : Defend them therefore by the buckler of thy grace, and furnish them with the strength of patience, that Satan by his sleight may not supplant them. Give, I beseech thee, unto thy ministers, that knowledge that is necessarie to them, and a pious vigilancie in all their actions ; that they may first learn of thee, before they presume to teach others : Govern and illuminate their hearts by thy Spirit ; that being in the place of God, they preach nothing else but the oracles of God. Let them feed the flock that is committed unto them, which thou hast bought and redaemed with the precious blood. Let them feed this flock out of true and sincere love, and not for covetousnesse and ambition. Let them feed them with their mind, with their mouth, and with their works. Let them feed them with the sermon of the mind, with the exhortation of the word, and with their own example ; that they may be followers of his steps, to whom the cure of the Lord's flock was

Born. 3.
sermon of
the resur-
rection,
col. 134.

Part 4. Practice of pietie. Supplicat.

was three severall times commended. 119
Stirre them up; that they may ^{match} Heb.13.17.
over the souls that are committed
unto them, as being ^{to give a strict} 6. v. 5.
account for them in the day of judge-
ment. Whatsoever they exhort by ^{book of} 1
the word of their holy preaching, ^{Pastorall} 1
let them studiously labour to demon-
strate the same in their actions: lest
being lazie themselves, and loth
to work, they labour in vain to stirre
up others. Unto what good works
whatsoever they stirre up others, let them
live by the same first themselves,
being set on fire by the holy Spirit.
Before the words of exhortation be
heard, let them first proclaim by
their works, whatsoever they shall
speak with their tongues. Thrust
forth faithfull labourers into thy bar-^{Mat. 9. 38;}
wth; that they may gather together
many handfuls of saints. Open like-^{Ac. 16. 14;}
wise the hearts; of the hearers; that
they may receive the seed with holy
obedience. Give unto them thy
grace; that with a pure heart they
may keep thy holy word committed
unto them, and bring forth plentifull
fruit with patience. Let them hearken

at-

120 attentively; let them hear & carefully let them practice fruitfully: that the word which is preached unto them John 12. 48. for want of faith condemn them not Heb. 4. 2. Isa. 55. 11. in the last day. There is a notable promise of thy bounty, that ~~by~~ ^{the} ~~word~~ ^{the} ~~which~~ ^{the} ~~shall~~ ^{the} ~~not~~ ^{the} ~~return~~ ^{the} ~~empty~~ ^{the} ~~spaken~~ ^{the} ~~in~~ ^{the} ~~vain~~ ^{the} Be mindful of this thy promise, and bless the labour of him that planteth, and him that ~~maketh~~ ^{maketh}

1 Cor. 3. 7. Mat. 13. 4. Suffer not the infernall crows to pick out of the field of the hearers hearts the seed of thy holy word. Suffer not the spinie thicket of the thorns of pleasures, and riches to choke it. Suffer not the hardness of the stony ground to hinder the fructification of it: But pour down the dew of thy heavenly grace from above, and water thy heavenly soil that the fruit of good works in standing-corn may spring up plentifully. Knit together in a bond of love and charity the hearts of the pastors & of the hearers that they may labour together with mutual prayers, and raise up one another with mutual comfort.

PRAYER III.

He prayes for Magistrates and Subjects.

A ^{Dan. 2.31.} ^{Rom. 13. 1.} **lmighty, eternall, and mercifull**
God, Lord of hosts, that dost
translate: and establish kingdoms,
from whom is all power in heaven
and in earth, whom the Angels in
heaven adore, whom the Arch-angels
praiſe, whom the Thrones worship,
to whom Dominations are ſubject,
and Principalities ſerve, whom Rulers
honour, and powers reverencē: I
joyn my prayers and humble requests
with those holy and powertull ſpiri-
tis, and call upon thee, to repre-
niſh our magiſtacy here on earth
with the ſpirie of wiſdomē, and to
protect it with the strength of thy
loritude. Be present by thy grace
with all Christian Kings and Gover-
nors: that the greater their dangers
be in respect of the highnesſe of their
late, the greater they may find the
abundance of thy grace towards
them. Kindle in their hearts the light
of thy heavenly wiſdomē: that they
may know and acknowledge them-

122 selves to be subject unto thee the Lord of all, and to be thy vassals, and that they are bound to give unto thee hereafter an account of their government. Let them study for peace, seeing that they are thy servants, who art the God of peace: Let them study for justice, seeing that they are thy servants, who are the God of justice: Let them study for clemencie and mercie, seeing that they are thy servants, who art the God of mercies: Let them keep and obserue both the tables of the commandments, and become nursing fathers unto thy afflicted Church upon earth: Let them put on a fatherly affection toward their subjects: Let them alwayes administer right judgement: Draw their hearts away from the splendore and brightnes of their earthly dominios, that there creep not upon them a forgetfullnesse of true godlinesse, and of the heavenly kingdome. Govest them by thy holy Spirit, that they be not high-minded, and that they abuse not the authoritie that is granted unto them, and do that which is wicked. Grant that in this world they

Part 4. *Practices of piety.* Supplicat.

they may so execute their functions, 123

that they may reigne with thy elect without end in the kingdome of heaven: and that they may passe from the flitting glory of this present world, to everlasting glory in the world to come. Rule them and keep them in, that they tyrannize not over thy people, and so descend, for all their costly robes & precious gemms, naked and miserable, to be torment-ed in the pit of hell. And unto us, whom thou hast made subject to them as thy Vicars and Vicegerents, give an obedient heart, and readie mind to serve them with all readi-nesse and cheerfulnessse, that under their government we may lead a ^{1, Tim. 2.2} peaceable and quiet life, in all godli-nesse and honestie: that we may honour them, and perform loyall obe-dience unto them, knowing that they have just powet and domi-nion over us; and that we may obey their honest and godly commands, and so by submitting our selves unto the laws, be made partakers of the true libertie. For this is true li-bertie, To serve God, the magis-tracy,

cupplicat.

General duty

Part 4.

Prov. 20.
12.

124 cie, and the laws. Let us honour them with our hearts, with our mouthes, and with our worke: be cause thou, O most gracious God, hast made them thy Vicegerents here on earth. Let the eyes of the Magistrates be watchfull and seeing: let the ears of the subjects be open and hearing: And let the gates of heaven be hereafter set wide open to them both, to receive them. *Amen.*

PRAYER IV.

He prayes for the private family, and household estate.

A Lmighty and mercifull God, Father of our Lord Jesus Christ, who beſides the Ecclesiasticall miniftary, and the Politick government, haſt appointed also in thy moſt wiſe counſel an economicall and houſehold estate: I adore thee, I worship thee, I call upon thee with my whole heart, to keepe holy that Nurſerie of the Church and Common-weal. Give unto virgins, widows and married persons true ſanctitie of mind, and pure chauſtity of body: Let virgins cleave

Part 4. *Practices of piety.* Supplicat.

cleave unto thee without any distra- 135
ction: *Let widows persevere in pray- I. Tim. 5.5.*
ers and supplications night and day:
Let those that are married love one
another with mutuall love: Let them
all serve thee, with their whole heart
in holiness: Let the *marriages* ~~be~~ *be* *Heb. 13.4.*
undefiled, and let the minds of them
all be unspotted: Let them be violets
of humilitie and lilles of chastity: Let
them be roses of charity, and balsam
of sanctitie. Tie the hearts of them
that are knit together in holy wed-
lock, with the bond of chaste love:
that they may mutually embrace and
obey one another and persevere in
thy holy service. preserve thou them
from the treacheries of *Asmodene*, *Tob. 3.8.*
that they burn not with mutuall ha-
tred one towards the other. Let the
wife be *an help* unto her husband, and *Gen. 2.20*
comfort him in adversitie: Let the in-
dissoluble bond of matrimony be a
token and seal unto us of the love that
is between *Christ and the Church.* *Eph. 5.33*
By how much the nearer the soci-
tie is between the man and the
wife: by so much the more fervent
let their zeal be in prayer: By how

V. 3. much

126 much the more obnoxious and sub-
ject they are to dangers and calamities: by so much the more conjoyned let their minds be in pietie and
prayer. Be present by thy grace
with religious parents, that they may
bring up their children in holy admoni-
tions and instructions and good disci-
pline: Let them acknowledge those
fruits of wedlock to be thy gift,
and restore them again unto thee by
godly and faithfull instruction: Let
them shine before them by the exam-
ple of their godly life, and not be-
come guilty of that grievous sinne of
scandal. Bend likewise the hearts of
the children, that they may perform
due obedience unto their parents:
that they may become sweet-smell-
ing plants of the heavenly paradise,
and not unprofitable wood adjudged
to the flames of hell-fire. Let them
cast forth a most pleasant smell of pietie,
obedience, reverence, and all
kindof virtue: that they fall not
into that most filthy sink of sinne,
and so consequently into the pit of
hell. Let them remember the com-
mandment of honouring their pa-
rents:

Part 4. Practice of pietie. Supplicat-

rents : let them be carefull to recom-
pense their parents after the manner
of storks : let them remember to feed
them as they have been fed by them,
that they precipitate not themselves
into the gulf of sundry evils. Let pa-
rents and children with joynct desires
study in this life to worship thee the
true God : that they may bear parts in
consort, and together praise thee in
the life to come. Let servants obey their
masters with alacritie, and with fear,
and with singlenesse of heart : not with
eye-service, or to please men, but as it be-
cometh the servants of Christ. In like
manner, let masters embrace their ser-
vants with fatherly kindnes ; that they
turn not their just government into ty-
rannicall cruelty. Let their societie in
their private houfe be an economicall
private Church, beloved of God, and
of the angels. *Amen.*

Eph. 6. 5.

Y^t 14 P R A Y E R

*He prayes for parents, brethren, sisters, kins-
folk and benefactors.*

Most holy and mercifull God, from whom large heaps of sundry benefits descend down upon us; who hast given unto me kinsfolk and benefactors to be helps unto me in this present life: I beseech thee to bestow upon them in the life to come everlasting rewards. Those whom thou hast joyned unto me in a speciall bond of nature and bloud, I do specially commend unto thy protection. Those unto whom I do owe speciall love and respect, with serious and fervent prayers I commend unto thy keeping. Grant that my kinsfolk may with joynct consent and unanimtie serve thee in the true faith, and with true pietie: that they may receive all of them hereafter a crown of eternal glory. Unto my parents whom thou hast made, next after thee, the authours of my life, and my informers in true pietie, I cannot by any means render deserved rewards: I humbly beseech thee therefore, who art the authour of all good, and the rewarder of all benefits,

Part 4: *Practicke of piety.* Sipplicat:

benefits, to recompence their benefits 129,
here with temporall rewards, and
hereafter with eternall. Let the ex-
ample of Christ thy Sonne, who a-
bout the agonie of his death com-
mended unto his disciple the care of
his mother, let his example teach me
even to the last breath to take care
for my parents. Let nature it self,
by the example of the stork, teach
me that I owe perpetuall thanks and
rewards unto them for their merits.
Unto thee, mercifull Father, I com-
mend the care and tuition of my bre-
thren, sisters, and kinsfolk: Let them
become the brethren and sisters of
Christ, and so heirs of the kingdome
of heaven. Let us all be joyned to-
gether in the kingdome of grace, whom
thou hast joyned together in the life
of nature: And let us altogether with
those whom by death thou hast sepa-
rated from us, and taken unto thy self,
let us all at length be joyned together
in the kingdome of glory. Make us
all citizens of the heavenly Jerusa-
lem, as thou hast made us in this life
members of the true Church. The
same likewise I intreat of thee for all

130. my benefactours, whose health and welfare both of soul and body I am bound to desire and further even by the law of nature. Receive them into the everlasting tabernacles of the citie which is above, whom thou hast used as thy instruments to conferre upon me so many and so liberall benefits. My heart propoundeth unto thee the infallible promise of thy word; that thou wilt of thy mere free grace recompense even a *cup of cold water*: How much more then wilt thou be liberall and bountifull to those that with full hand bestow benefits of all kinds upon those that want! Let not thy graces cease to run down upon them, that poure forth so plentifully upon others. Let the fountain of thy goodnesse alwayes spring unto them, from whom such plentiful rivers of liberality do flow. Grant, I beseech thee, most mercifull God, that they which sow *temperall things* so liberally, may reap with much increase *things spiritual*. Fill their souls with joy, that feed the bodies of the poore with meat. Let not the fruit of their bounty perish,

Matt. 10.

42.

2. Cor. 9.

11.

rich, though they show it by bestowing of the goods that perish. Give unto them that give unto others, thou that art the giver of every good gift, blessed for ever. Amen.

131

P R A Y E R VI.

He prayes for enemies and persecutors.

Lord Jesu Christ the onely begotten Sonne of God, that hast prescribed us in thy word this rule of charitie; *Love your enemies, blesse them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you*: I beseech thee, who art most gracious, and most readie to forgive, to forgive mine enemies, and the persecutors of the Church. Give unto me the grace of thy holy Spirit, that I may not onely forgive mine enemies from mine heart, but also pray for their health and salvation even from my soul. Whet not against them the sword of severe revenge, but anoint their heads with the oyl of thy mercie and compassion. Extinguish the sparks of hatred and anger that are in their hearts, that they break Mat. 5.44.

132 Jam.4.14.

break not forth into the infernall flames of hell. Let them know and acknowledge that our life is but a vapour and a smoke that soon vanisheth away ; that our bodie is but ashes and dust that flieth away : that they bear not immortall anger in their mortall bodies , nor enteine into this brittle tabernacle of clay their souls enemy. Let them know likewise , that inveterate hatred is their greatest enemy : because it killeth the soul , and excludeth them from the participation of heavenly life. Illuminate their minds , that they beholding the glasse of thy divine mercie , may see the deformitie of anger and hatred. Govern their wills , that being moved by the example of thy divine forgivenesse , they may leave off and cease to be angry and to do harm. Grant unto me , mercifull God , that as much as in me lies , I may

Rom 12.18 Eph.4.4.

have peace with all men : and turn the hearts of mine enemies to brotherly reconcilement. Let us walk with unanimitie and concord in the way of this life , seeing that we hope all for a place in our celestiall countrey.

Let

Let us not disagree upon earth, seeing

133

that we all desire to live together

hereafter in heaven. We all call upon

thee, our Lord, & our God which art

in heaven: And it is not meet for the

servants of the same Lord to fall out

one with another. We are one mysti-

call bodie under Christ our head: And

it is base and shamefull for the mem-

bers of the same body to fight one

with another. They which have ^{Eph 4.5.} the

faith and one baptism, ought to have

one spirit and one mind. Neither do

I pray alone for my private enemies,

but also for the publick enemies and

persecutours of the Church: O thou

which art truth it self, bring them in-

to the way of truth: O thou which art

power it self, bring to nought their

blondie endevours and attempts.

Let the brightness of the heavenly

truth open their blind eyes, that the

raging madnesse and desire to perse-

cate, which they have in their

minds, may hereafter cease. Let

them know, O Lord, and acknow-

ledge that it is not only a vain thing,

but also very dangerous, to kick ^{Act 9.5.}

against the pricks. Why do they imi-

tate

132

Jam.4.14.

break not forth into the infernall flames of hell. Let them know and acknowledge that our life is but a vapour and a smoke that soon vanisheth away ; that our bodie is but ashes and dust that flieth away : that they bear not immortall anger in their mortall bodies , nor entertein into this brittle tabernacle of clay their souls enemie. Let them know likewise , that inveterate hatred is their greatest enemie : because it kills the soul , and excludes them from the participation of heavenly life. Illuminate their minds , that they beholding the glasse of thy divine mercie , may see the deformitie of anger and hatred. Govern their wills , that being moved by the example of thy divine forgivenesse , they may leave off and cease to be angry and to do harm. Grant unto me , mercifull God , that as much as in me lies , I may

Rom 12.18 have peace with all men : and turn the Eph.4.4. hearts of mine enemies to brotherly reconcilement. Let us walk with unanimitie and concord in the way of this life , seeing that we hope all for a place in our celestiall countrey.

Let

Let us not disagree upon earth, seeing

133

that we all desire to live together

hereafter in heaven. We all call upon

thee, our Lord, & our God which art

in heaven: And it is not meet for the

servants of the same Lord to fall out

one with another. We are one mysti-

call bodie under Christ our head: And

it is base and shamefull for the mem-

bers of the same body to fight one

with another. They which have ^{one} Eph. 4.5.

faith and one baptism, ought to have

one spirit and one mind. Neither do

I pray alone for my private enemies,

but also for the publick enemies and

persecutours of the Church: O thou

which art truth it self, bring them in-

to the way of truth: O thou which art

power it self, bring to nought their

blondie endevours and attempts.

Let the brightness of the heavenly

truth open their blind eyes, that the

raging madnesse and desire to perse-

ute, which they have in their

minds, may hereafter cease. Let

them know, O Lord, and acknow-

ledge that it is not only a vain thing,

but also very dangerous, to kick ^{Acts 9.5.}

against the pricks. Why do they imi-

tate

134 state the furie of wolves, when as they know that the bloud of Christ the immaculate Lambe was poured out for us? Why do they thirst to shed that innocent bloud, for which they know that the bloud of the very Sonne of God was poured forth up on the altar of the crosse? Convert them, O Lord, that they may be converted unto thee from their heart, and so obtain the fruit of their conversion in this life, and in that which is to come. Amen.

PRAYER VII.

He supplicates for those that are afflicted and in miserie.

1. Tim 4. 10. **A**lmighty, eternall, and merciful God, which art the Saviour of all men, especially of the faishfull, and by thy Apostle hast commanded us to make prayers for all men: I intreat thee for all those that are afflicted and in miserie, that thou wouldest support them by the consolation of thy grace, and succour them by the aid of thy power. Indue with power and strength from above those that labour and sweat in the most grievous

grievous agonie of Sarans tentati-
ons : Make them partakers of thy
victory, O Christ, thou which didst
most powerfully overcome Satan :
Let the cooler of thy heavenly com-
fort raise up those, whose bones are
become dry with the fire of grief and
sorrow. *Bear up all those that are Psal. 145.
ready to fall, and raise up those that
are already fallen.* Be mercifull unto
those that are sick and diseased, and
grant that the disease of the body
may be unto them the medicine of
the soul ; and the adversities of the
flesh, the remedies of the spirit. Let
them know that diseases are the
handmaids of sinne, and the fore-
runners of death. Give unto them the
strength of faith and patience, O thou
which art the most true physician
both of soul and body. Restore them
again unto their former health, if it
be for the everlasting salvation of
their souls. Protect all those that are
great with child, and those that be
in labour : Thou art he that dost de-
liver children out of the straits of
their mothers wombe, and dost pro-
pagate mankind by thy blessing : be
present

136 present with those that be in labour, O thou lover and givet of life: that they be not oppressed with an immoderate weight of sorrow. Now risch those that are orphanes and destitute of all help and succour. Defend the widows that are subject to the reproches of all men, thou which hast called thy self the *Father of the fatherlesse and the judge and defender of the widows.* Let the tears of the widows which flow down from their checks break through the clouds, and rest not untill they come before thy throne. Heare those that be in danger by sea, which cry to thee, and send up their sighs unto thee, seeing before their eyes their neighbours suffer shipwrack. Restore libertie unto those that are captive: that with a thankfull heart they may sing of thy bounty. Confirm those that suffer persecution for *righteousnesse sake*: that they may get the conquest over all their enemies, and purchase the everlasting crown of martyrdome. Be present with all those that be in danger and calamitie: and grant that they may possesse

Psal.68. 5.

Mar.5.10.

Part 4. *Practices of piety.* Supplicat,
possesse their souls in true patience, 137.
and denying their own wills, ^{take up} Matt 16; 13.
sheir crosse. Let them follow him un-
der the crosse, on whom they believe
that he died for us upon the crosse.
And especially I commend unto thee,
most gracious Father, those which
are about the gates of death, and are
betweene time and eternitie, and wre-
stle with all their strength with that
last enemy. Confirm them, O thou
most potent Conquerour of death:
Deliver them, O most glorious Ca-
ptain and Authour of life: that they be
not overwhelmed in the waves of
tentations, but by thy conduct they
may be brought ^{unto} the haven of
everlasting rest. Have mercy upon all
men, thou which art the Creator of
all: Have mercy upon all men, thou
which art the Redeemer of all. To
thee be praise and glory for ever and
ever. *Amen.*

FINIS.

The summe of Gerards prayers reduced into a form of morning prayer for the use of an English familie.

The fourte capitall words signifie the fourte parts of Gerards prayers, and the Arithmeticall figures point at every prayer of those parts.

Holy God and just Judge ! Thine eyes are more pure then the sunne, and can not behold any thing that is unclean : The Cherubims and Seraphims cover their faces before thy glorious majestic : The heavens of heavens are not clean in thy sight. How then shall earth, sinfull earth, dust and ashes appear before thee ? We presume not, O Lord, to come before thy tribunal, to plead for our righteousness; for all our righteousness is as filthie rags : But we prostrate our selves with all humilitie of body and soul at thy mercy-seat, to make CONFESSION of our sinnes. Heare, Lord, and have mercy !

Wt

We confess that ¹ We sinned in
the loyns of our first parents ; we
were conceived in sinne ; we were
bapten in iniquitie. ² In our childhood
wirginall sinne brought forth actuall :
and actuall sinnes have increased in us
ever since, as our dayes have increased.
Who can reckon up the sinnes of
his youth ? Who can tell how oft he
offendeth ? The just man sinneth seven
times a day : But ³ We haue sinned
seventy times seven times every day.
⁴ All thy holy laws and command-
ments we haue broken in thought,
word, and deed. ⁵ We haue been part-
takers of other mens sinnes. ⁶ We are
many wayes convinced of our sinnes.
We are convinced ⁷ By the contri-
ction of heart and the testimonie of our
conscience : ⁸ By the greatnessse of thy
mercy, and thy benefits bestowed
upon us : ⁹ By the severitie of thy
justice declared in the death and pas-
sion of thy Sonne our Saviour Iesu
Christ. Thou art an holy God, and
hearest not sinners : Thou art a just
Judge, and thy justice must be satis-
fied. We are sinners ; and the wages
of sinne is death : Thy justice must be
satis-

satisfied : or else we cannot escape death. We have nothing of our own to give for the ransome of our souls. Therefore we offer unto thee, holy Father, that which is not ours, but thy Sonnes : *For our originall sinnes, we offer unto thee, just Judge, his originall righteousness, who is righteous in it selfe; for our conception in sinnes, we offer unto thee his most sacred conception, who was conceived by the holy Ghost; for our birth in sinnes, we offer unto thee his most pure nativitie, who was born of a pure virgin.* *For the offenses of our youth, we offer unto thee his most perfect innocencie, in whose mouth was found no guile.* *For our daily slips and falls, we offer unto thee his most perfect obedience, who made it his meat and drink to do thy will in all things.* *For our often breach of thy commandments, we offer unto thee his most perfect righteousness, who fulfilled all thy commandments.* *For our communicating in other mens sinnes, we offer unto thee his most perfect righteousness, communicated unto us.* *7, 8, 9, 10 For our most wicked and ungodly*

ungodly life: we offer unto thee ⁶ our
most cruel and bitter death. For us
was he conceived, for us was he
born, for us was he crucified: His
blood still cries unto thee in our
behalf, *Father, forgive them.* Accepte,
we beseech thee, the inestimable
price of thy Sonnes bloud for a full
and plenarie satisfaction for all our
sins: yea, O Lord, we know that
thou hast accepted it already.

Therefore with confidence we put
up our PETITIONES unto thee. As
thou hast redeemed us by thy Sonne,
so also we beseech thee to sanctifie us
by thy holy Spirit. ¹ Mortifie in us
every day more and more all sinfull
tusse and affections, and quicken in
us all saving graces and virtues. ² In-
crease our faith. ³ Confirm our hope.
⁴ Inflame our charitie. Teach us to
imitate the life of Christ, the true pat-
tern of perfect obedience, and onely
true rule of a godly life. Teach us
⁵ Humilitie, ⁶ Praise, ⁷ Meeknesse,
Gentenesse, ⁸ Chastitie, Temperance.
Teach us ⁹ To contynue all earthly
things, ¹⁰ To donis our selues, ¹¹ To
overcome the world. ¹² Grant us con-
solacion

consolation in aduersitie, and true tranquilitie of the mind. Grant us "1" ~~thy~~ glory in tentations, and deliverance from the devils treacheries. Grant us in thine appointed time "4" a blessed departure out of this life, and a blessed resurrection unto life everlasting.

We pray not for our selves alone, but in obedience to thy commandments we make our **S U P P L I C A T I O N S** unto thee for all men. Save and defend thy **universall Church**: enlarge thou her borders, and propagate thy **Gospel**. Bless all **Christian kings** and **governours**, especially thy servant **Charles** our most gracious King and governour: Bless together with him our gracious **Queen Mary**: Bless unto them, and us, and our posterity after us, our hopefull prince **Charles**: season him betimes with true religion, that he may be an instrument of thy glory, the joy of his parents, and the blessing of thy people. Remember **David** and all his troubles, the Lady **Elisabeth** our Kings onely sister, & her princely issue. Suffer them not still to mourn in a strange land: but

but restore them, if it be thy will, to their former inheritance. Bless all our kings loyall subiects, from the highest unto the lowest: Give unto the Senatours counsel and wisdome:

1 To the magistrates justice and fortitude; to those that are under them Christian subjection and obedience;

2 To the ministers of thy word holiness of life, and soundnesse of doctrine; to the hearers of thy word diligent attention to the word preached, and a care and conscience to live thereafter. Bless 3 Every family in this kingdome, this especially and all that belong unto it. Bless our pa-

nents, brethren, sisters, kinsfolk, benefactors and friends. 4 Forgive our enemies. 5 Show pitié and compassion to all those that are afflicted and in miserie: Relieue them according to their severall wants and necessities. Be thou a Father to the

fatherlesse, a Comforter to the comfortlesse, a Deliverer to the captives, and a Physician to the sick: Grant that the sicknessesse of their bodies may make for the good of their souls: Especially we beseech thee to

be

be present with those that are at the point to die: Fit them for their journey before their departure: Arm them with faith and patience: Seal unto them by thy holy Spirit the pardon and forgiveness of all their sinnes: And so let thy servants depart in peace, and be translated from death to life, to live with thee for evermore. Hear us, we beseech thee, praying for our brethren, hear our brethren for us, and Jesus Christ our elder brother for us all: We know, O Lord, that thou hearest him always.

Heare us likewise, we beseech thee, for his sake, and accept our THANKSGIVING. We render most hearty thanks unto thee for our Saviours ⁴ Incarnation, for his ⁵ Passion, for our ⁶ Redemption by his most precious bloud: We thank thee for ⁷ forming us in our mothers wombe, for ⁸ washing us in the laver of baptism, for ⁹ calling us by thy word, for ¹⁰ expecting our conversion, for ¹¹ converting us unto the faith, for ¹² strengthening our faith by the participation of Christes body and bloud, for ¹³ sealing unto us the pardon

don of our sinnes, for⁴ giving us a promise of everlasting life: We thank thee for all other thy blessings corporall and spirituall, internall and externall, for our ¹⁰ continuance in that which is good, for ⁴ deliverance from all evil: We thank thee for thy often deliverances of this Church and kingdome from foreign invasions, and home-bred conspiracies. We thank thee for ⁴ preserving us ever since we were born, for defending us this night past from all perils and dangers, for the quiet rest wherewith thou hast refreshed our bodies, for thy mercies renewed unto us this morning. Let thy mercy be continued unto us this day, let thy Spirit direct us in all our waies, that we may walk before thee as children of the light, doing those things that are pleasing in thy sight. Let the dew of thy blessing descend upon our labours, for without thy blessing all our labour is but in vain. Prosper shou the works of our hands upon us, O prosper shou our handy-work: Grant that we may consonoably in our callings to seek after

things temporall, that finally we lose
not the things which be eternall. We
are unworthy, O Lord, we confessio,
to obtain any thing at thy hands, ei-
ther for our selfes or any others,
even for the insufficiencie of these our
prayers: But thou hast promised to
heare all those that call upon thee in
thy Sons name: Make good there-
fore, we beseech thee, thy promise
unto us now calling upon thee in thy
Sones name, and praying as he hath
taught us in his holy Gospel,

Our Father which art in
heaven, Hallowed be thy
name: Thy kingdome come:
Thy will be done in earth, as it
is in heaven: Give us this day
our daily bread: And forgive us
our trespasses, as we forgive
them that trespass against us:
And lead us not into temptati-
on, but deliver us from evil.
For thine is the kingdome, the
power, and the glory, for ever
and ever. Amen.

An evening prayer for a families
gathered here and there out of
Gerards Meditations
and prayers.

Most glorious Lord God,
whose dwelling is in
the highest heavens,
and yet beholdest the
lowly and the humble upon earth,
we blush and are ashamed to lift
up our eyes unto heaven, because
we have sinned against thee which
dwellest in the heavens: But look
down, we beseech thee, from
heaven thy dwelling-place, and
behold the humilitie of thy ser-
vants here on earth, which prostrate
themselves at the foot-stool of thy
mercie, confessing their own guilti-
nesse, and begging pardon for their
sinnes.

We confesse, Almighty Creatour,
that thou madest us at the first after
thine own image, thou clothedst us
with innocencie as with a garment,

X. 2. thou.

thou seatedst us in paradise a place
of all delight and pleasure: But we
have defaced thine image, we have
cast off our first covering, we have
thrust ourselves out of that pleasant
place. We ran away from thee,
and were not obedient unto thy
voice: We were lost and condem-
ned before we came into this
world: Our first parents sinned against
thee, and we sinned in them: They
were corrupted, and we are inheri-
tors of their corruption: They were
the parents of disobedience, and we
are by nature the children of wrath:
Sinfull and unhappy children of
sinfull and unhappy parents: Thou
mighty in thy displeasure after their
fall have plunged them into the
bottomlesse pit, and made them the
fewel of hell, and sent their poste-
ritie after them: And neither they
nor we could justly have complain-
ed. Righteous, O Lord, art thou
in thy judgement's: And our mi-
serie is from our selves. But great
was thy mercie unto us. We
came into this world in a flood
of uncleannesse, wallowing in our
mothers

mothers bloud; and thou didst set o-
p. n a fountain for us to wash in: We
were washed in the laver of Ba-
ptisme; and we have returned with
the swine to our wallowing in the
mire. We came from a place of
darknesse into this world, we lived as
children of darknesse, we sat in dark-
nesse, and in the shadow of death:
Thou gavest us thy word to be a lan-
tern unto our feet and a light un-
to our paths, that in thy light we
might see light; that so walking in
the way of truth, we might attain
everlasting life: But we have loved
darknesse more then light, and have
not been obedient unto thy word.
We came into this world crooked
even from our mothers wembe; and
thou gavest us thy law to be a glasse
wherein we might see our deformi-
tie, and a rule whereby to square all
our actions, words, and thoughts: But
we have shut our eyes that we might
not see, and we have refused to be
ruled by thy law: The law of sinne
in our flesh doth daily captivate us.
The root of originall sinne which
lieth hidden in us, doth every day

put forth new branches: All the parts and faculties of our bodies and souls are as so many instruments of unrighteousnesse to fight against thy divine Majestie: Our hearts imagine wicked things, our mouthes utter them, and our hands put them in practice: Thy mercies every day are renewed unto us, and our sins are every day multiplied against thee: In the day of health and prosperitie we forget thee, and we never think upon the day of sicknesse and aduersitie: Thy benefits heaped upon us do not allure us to obey thee: Neither do thy judgements inflicted upon others make us afraid to offend thee: What couldest thou, O Lord, have done more for us, or what could we have done more against thee? Thou didst send thy Sonne in the fulnesse of time to take our nature upon him, to fulfill thy law for us, and to be crucified for our sinnes: We have not followed the example of his holy life, but have every day afresh crucified him by our sinnes: And now, O Lord, if we shall become our own judges, we

we cannot but confess that we have deserved everlasting torments in hel-
fire. But there is mercie with thee,
O Lord; therefore will we not de-
spaire. Our sinnes are many in num-
ber: But thy mercies are without
number. The weight of our sinnes
is great: But the weight of thy Sons
crosse was greater. Our sinnes press
us down unto hell: But thy mer-
cie in Christ Jesus raiseth us up.
By Satan we are accused: But by
Jesus Christ we are defended. By
the law we are convicted: But by
Jesus Christ we are justified. By our
owne conscience we are condemned:
But by Jesus Christ we are absolved.
In us there is nothing but sin, death,
and damnation. In him there is trea-
sured up for us righteousness, life,
and salvation. We are poore: He is
our riches. We are naked: He is our
covering. We are exposed to thy fury
pursuing us: He is the buckler of our
defense & our refuge: He is the rock
of our salvation, and in him do we
trust: His wounds are the clefs of the
rock: Give us, we beseech thee, the
wings of a Dove, that by faith we

may hide our selves in the clefts of this rock, that thine anger wax not hot against us to consume us: Let not thy justice triumph in our confusion, but let thy mercie rejoice in our salvation. Pardon the sinfull course of our life past, and guide us by thy holy Spirit for the time to come: Amend what is amisse, increase all gifts and graces which thou hast already given, and give unto us what thou best knowest to be wanting. Be gracious and favourable to thy whole church; especially to that part thereof which thou hast committed unto the protection of thy servant and our Sovereigne King *charles*: Grant that he may see it flourishing in peace and prosperity, in the profession and practice of thy Gospel, all the dayes of his life; and after this life ended, crown him, we beseech thee, with a crown of immortall glorie. Let not the sceptre of this kingdome depart from his house, neither let there be wanting a man of his race to sit upon his throne so long as the sunne and moon endureth. Of this thou hast given us a pledge alreadie,

readie, in blessing the fruit of the Queens wombe. Let the Queen still be like a fruitfull vine: And let the Prince grow up like a plant in thine house. Let thy mercie be extended to the Ladie *Elisabeth* our Kings onely sister, and her princely issue. How long, Lord just and true, how long shall their enemies prevail, and say, Thee, there so would we have it? It is time for thee to lay to thine hand: For they have laid waste thir dwelling-place. Arise, O Lord, and let their enemies be scattered, and let them that hate them flee before them. Caste them back again into their own country, (if it may be for thy glori and their good) make them glad with the joy of thy countenance, and let them rejoice under their own vines. We return home again, and beseech thee to be gracious and mercifull to the Kings Councel, the Nobilitie, the Magistracie the Ministerie, the Gentry and the Commonaltie. Give unto those whom thou hast used as instruments for our good, rewards temporall and eternall. Forgive those that

be our enemies, & turn their hearts. Forget not those that groan under the croſſe. Cloth the naked, feed the hungry, visit the ſick, deliver the captives, defend the fatherleſſe, and widows, relieve the oppreſſed, conſirm and strengthen thoſe that ſuffer perſecution for righteouſneſſe ſake, cure thoſe that are broken in heart, ſpeak peace unto their conſciences that are tormented with the ſenſe of their ſinnes, ſuffer them not to be swallowed up in deſpair. Stand by thoſe that are ready to de part out of this life: When their eyes ſhall be darkned in the agony of death, kindle in their hearts the light of ſaving faith: when their ears ſhall be ſtopt, let thy Spirit ſpeak unto them inwardly and comfort them: & when the house of their earthly tabernacle ſhall be diſſolved, then, Lord, receive their ſouls. As we have made bold to make our prayers and ſupplications unto thee for our ſelves and others: So also we render unto thee all poſſible praise and thanksgiving for all thy benefits beſtowed upon our ſelves and others. We

thank

thank thee in speciall for our election, creation, redemption, vocation, justification, for all the blessed means of our sanctification, and for the assured hope of our future glorification. We thank thee for our health, maintenance, and libertie, for preserving us ever since we were born, for blessing us, in all that we have put our hands unto this day. Let thy mercy still be continued unto us, we beseech thee. Let the eye of thy providence, which never slumbreth nor sleepeth, watch over us, and let the hand of thy power protect and defend us: Cover us this night under the shadow of thy wings, that no evil happen unto us. Grant that our bodies may be refreshed this night with such moderate rest, that we may be the fitter for the works of our vocation, and thy service, the next morning. Hear us, we beseech thee, for Jesus Christ his sake our Lord and onely Saviour; in whose name and words we call upon thee further praying,

Our Father which art, &c.

F I N I S.